WORKS IN PROGRESS

VOLUME 5, NO. 2 | THURSTON COUNTY RAINBOW COALITION | JUNE 1994 • FREE

"The devil loves nothing better than the intolerance of reformers." Lowell

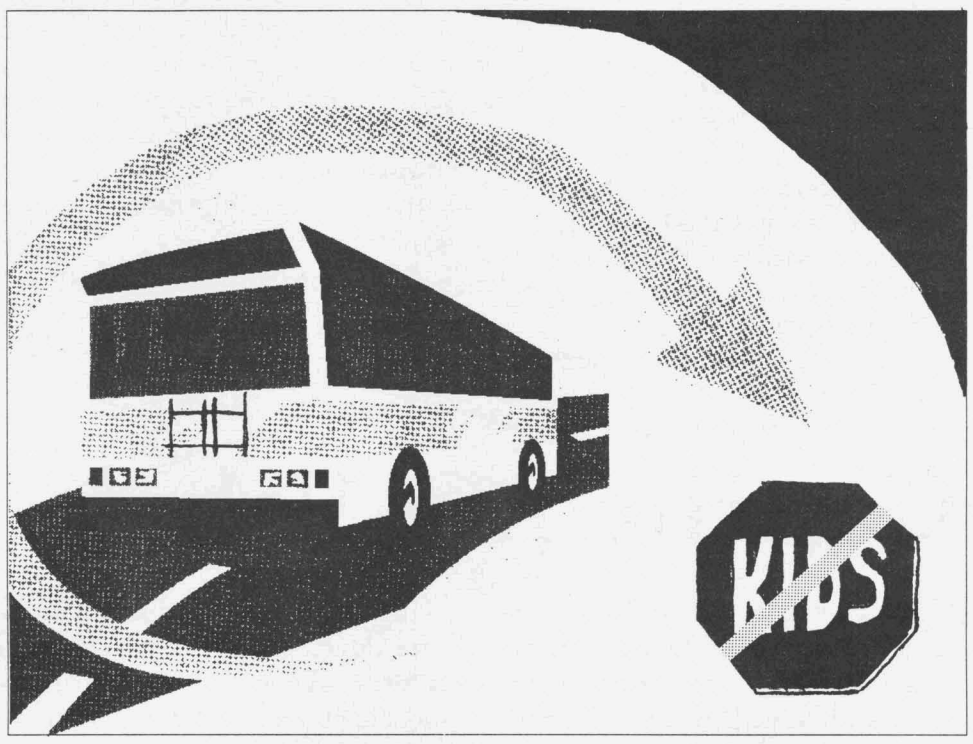
Is IT Discriminatory?

Pat Tassoni

If you wear a bandana on an Intercity Transit (IT) bus, you may be denied access. That's what happened to me on May 19th. IT has an informal policy against wearing bandanas on buses or at the Transit Stations. As an informal policy, it is not written down as "official" and it is up to individual drivers and security officers to practice it or not.

After I was denied access without explanation (after having paid for a daily pass) I caught the next bus still dressed in the same clothes. That driver let me on without incident. I asked him if IT had a dress code and could he tell me why the former driver had denied me access. He said he wasn't aware of any dress code–he didn't know why I was denied access.

Later that day, I once again tried to get on a bus with the original driver, identifying himself only as IT employee Transit 25, who said that the same policy still applied as before. I took off my bandana, sat behind him, and talked with him during the course of the trip. I asked him for an explanation and also told him I had a call in to his supervisor. He said that only three of the fifteen



people he's told have complained about it. He intimated that they were all uppity Evergreen students worried about their freedom of expression rights. I replied that I wasn't interested in that argument.

The driver informed me the policy existed to protect the bus and its occupants from gang violence. The explanation, as confirmed by Route Supervisor Randy Brush, is simply if a person is wearing gang colors the bus and its occupants all become targets to rival gangs. Drive-by shootings were mentioned as their working fears, although nothing close to that has ever happened.

My immediate response to the logic of the policy was to mockingly say that blacks and other minorities should be denied access to the bus as well given the history of neo-nazis in this area. Transit 25 made no reply. When spelled out like this, the policy sounds absurd–it sounds like discrimination, which it what it is.

The IT policy grew out of an increase in loitering by kids at the South Sound and Columbia Street Transit Stations, where according to the security officer, there was massive drinking and fighting. Brush said the police told them, gang members identify themselves by wearing red or blue bandanas (mine was red *and* blue). Loitering kids, who dressed in popular style, became "gang members" and suddenly there was a "gang problem" at the Transit Stations. The police have definitely defined the "gang problem" in such a simplistic and broad manner as to be able to stereotype most any kid into the category. And with knee-jerk responses like IT's, kids everywhere fall under suspicion.

When spelled out like this, the policy sounds absurd–it sounds like discrimination, which it what it is.

The reason IT's policy is informal, says Brush, is because if his mother got on the bus wearing a bandana, she shouldn't have to take it off because she clearly wouldn't be a gang member. This kind of informality leaves it up the driver to determine by appearance who is and who is not a "gang member" or who is a likely target of gangs. Not all bus drivers enforce the policy, some don't even seem to know about it.

If the policy became formalized and was posted on each bus, then I think the questions of freedom of expression and of access would become the focus of the situation. But as it stands, the policy is cloaked in an image of formality. A posted policy would also have informed me of immediate options open to

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Child Labor: The Price of a "Healthy Economy"

Teresa Poor

Studying mainstream macro-economics teaches the student about the fluctuations of supply and demand and reveals interesting theories about how these forces come together, almost magically, at the point of equilibrium. The maintenance of a growing economy, i.e. profitable economy, is stressed as something necessary for the well-being of all people. What is left out this argument, however, is the social cost of maintaining profitability.

An example of the social cost necessary for continued growth of the economy can be found in Yakima County. Currently, County Commissioners, the business community, and other "good citizens" are attempting to procure a variance on child labor laws in order to extend the hours in which minors between the ages of 14-17 years can work. This variance has been deemed as necessary for the health of Yakima County's economy.

This request for a variance on child labor laws for Yakima County is being rhetorically served to the public as an anti-youth violence remedy; a method for delivering the gospel of the protestant work ethic to idle youth; a nifty way for young people to keep up with the Jones'. The basic argument informing this request is that youth violence contributes to the "bad reputation" that plagues Yakima and that this bad reputation has an effect on a company's willingness to invest. Youth violence, it is argued, can be curbed by creating jobs for youth and these jobs can be created by expanding the hours in which young people can work. Basically, if Yakima expands the hours in which minors can work, Yakima County's economy will grow. In actuality, this may be true. However, it is not true for the reasons given.

While the mission of Project Opportunity is noble, they have not actually done anything for the majority of youth in the county.

When asked about the methodology which was used to produce the evidence that links a decrease in

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Why is it so?

Dear Editor,

There are three issues that "give me pause" to wonder why, why is it so?

(1) We are in a terrible economic state with many people out of work. Won't that always be the case every few years when we operate with a system that produces more widgets, or of any articles than people want to buy, need, or can afford, thus creating surplus upon surplus? It means those making all those surplus widgets have to be laid off, and with robots and cheap foreign labor making products *we* used to make here at home it will get only worse.

What is wrong with thinking we should try to produce only the number of any one product we need and will buy, at the same time establishing a fair wage for the number of hours per week we all would have to work each year to produce just what is needed?

(2) We live in a society bedeviled by violence everywhere we turn; in our schools, our stores, our streets, our residential neighborhoods, and on and on. When we are spending what costs each family of four in the country some $650 *a month* for the Pentagon's military violence, when we call the Afganis and Nicaraguan Contras "freedom fighters" when they are trying to take over their country, yet call the Palestinians and the Irish of Northern Ireland "terrorists" when they do the same thing, when we have professionals sports that are filled with violence, as are our movies and TV sets, when we have our inner cities, our barrios, ghettos, and reservations filled with people living in the hopeless violence of poverty and no jobs, and when 40,000 children die of starvation *every day* in this world, is it really any wonder our children, many of whom are now adults, believe violence is a proper way to settle any dispute they may have with others??

(3) I didn't choose to be born, but now that I have been it seems only logical that my life belongs to me. If that is true don't I have a right to terminate it any time I want to for any reason satisfying me, and with the help of any doctor who is willing to be of help??

Is my logic askew on those three issues??

Best regards, John Thorne

S.H.I.P. Sets Sail

After a few years of struggle, I am happy to report that Self Esteem for the Handicapped* Inside Prisons (SHIP) has been launched up to the reformatory in Monroe. For close to three months, I've been running weekly support group sessions each Sunday afternoon. Because some of the men living in the hospital (and most in need of our help) could not leave that area, for six weeks the meeting have been successfully held in the hospital itself, a corrections first!

*We know the term "handicapped" is no longer a politically correct term, but the word does have a legitimate meaning, and it applies here. To be physically disabled / chronically / terminally ill is a system not set us to deal with such problems, is definitely a handicap!

SHIP needs some volunteers assistance for a variety of problems. One is tracing down and recruiting a speech therapist volunteer to work with a young man who lost his speaking ability several years ago during a brain surgery slip of the scalpel. Now he has to use the assistance of another man who has learned how to sign. We could use an electric typewriter with supplies, as well as donations to help cover expenses. Someone is needed to make some phone calls or write a few letters of inquiry to locate possible funding sources.

Whatever help is offered will be much appreciated.

Nancy D. San Carlos
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Conflicting Values

In a primarily materialistic society such as ours in which the worth of an individual is often decided by his wealth, it is difficult for people who are not materialistically oriented to survive. As a result of this conflict of values, many conscientious, compassionate persons become victims–these people refuse to lie, cheat, steal or do just "anything for a buck."

In this country, many of our problems develop due to a wrong set of values.\ We criticize the Russians for being materialistic and now concerned about human beings. But, what about the millions of people in this country who live on the streets, have no money, no food, no shelter, no medical care, and not future, while others, a minority of people, live in excessive luxury and are obsesses with acquiring more? There is an old saying that "people in glass houses shouldn't throw stones." We should also be careful about using the work "atheist" too freely.

We are sometimes described as the "ugly Americans". Why do some people believe that we are greedy and insensitive? Do all of us believe that "might makes right" and those who don't have military power should be controlled and exploited?

Having been a working person for many years of my life, I have, through my experience and education, learned to love and respect fellow workers. Most working people share with and care for other human beings. They believe in giving rather than taking. They believe that "it is better to give than to receive."

What about your own personal values? Are you a person who lives life accidentally, without a plan or goal beyond your own temporary success and security? If you are, no wonder you are frustrated and unhappy.

Be happy.
George Riffero.

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Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Confronting Prejudice

Sarah Light

I am thinking about the nature of prejudice—wondering why it is so common for us humans to create and perpetuate stereotypes. My current theory is that prejudice has to do with fear and power. Perhaps some of us feel safest when everything and everyone is categorized and dismissed. Rather than enduring a state of "not knowing" we instead leap to conclusions based on stereotypes held by our peers. And safety is sought by playing the one-up, one-down game.

A lot of energy goes into keeping stereotypes intact and unquestioned. I've observed what felt like group trance occur when people present stereotypes as truth. Listeners seems to turn off their ability to analyze, and instead simply enter into the group lie. This process is amplified when the speaker is a charismatic one.

I have participated in many forms of groups and communities, and I've picked up on some signs that point to prejudice in progress. The use of grand sweeping generalizations, statements built from assumptions, and any hint of supremacist "I/we are the only ones who have the truth" rhetoric clue me in. Apparently this is a life-long process- once I figure out one aspect of prejudice, I am shown another more subtle version of the same old dance.

I used to assume that once someone became aware of their own oppression, they would naturally be able to understand and empathize with other oppressed groups. But apparently some of us get stuck and don't mature into a more universal perspective. We try to deal with our pain by passing it on, by hurting someone else.

Talking about prejudice is risky, but I feel compelled to keep poking at it, to keep saying "wait a minute!" in the face of stereotypes. Here is the story that sparked my writing. Today I was talking with a group of people. One man was speaking about his experiences with discrimination. He was telling us what it was like to be him. These are moments I value- when people speak from their own experience. When people use the word I, as in I experienced this, felt this, had this happen to me. This "I" can include what has happened to one's own family, culture, community...in historical and current terms. It can even communicate what a person has learned as an ally and witness. What he was sharing with us came from his personal authority, he was telling us his truth. But then he shifted away from his own experience to making oppressive generalizations about other groups of people. He stated "I'm not anti-Semitic" and then proceeded to say very overtly anti-Semitic things. No one else seemed to pick up on it. I am trying to figure out why. Until I find someone willing to talk about it, I can only look to why I knew what was going on. Earlier I stated that generalizations can be a clue, and that certainly held true in this case. I also knew because I had heard these specific stereotypes before and knew that they are abusive lies. I also know the power of words.

It is not enough to simply say "don't be prejudiced". We need to educate ourselves about each specific aspect, at least enough to know the pattern. I have learned what little I know by listening. By being willing to go into unfamiliar, possibly uncomfortable territory. When I listen to people tell what their life is like, I recognize them as the authority on their own life. Anyone who acknowledges themselves as oppressed can probably list off point by point each lie told about them. These stereotypes are specific and identifiable.

It is not enough to simply say "don't be prejudiced". We need to educate ourselves about each specific aspect, at least enough to know the pattern.

This work also assists with healing internalized oppression. By analyzing specific ways I am stereotyped, I can watch to make sure that I'm not taking it on, that I don't internally agree and carry the lies. I am a member of several target groups—women, bisexual, pagan, disabled, single mother, low-income. Just as I continue to learn the external dynamics of prejudice, I continue to uncover internal mirrors.

And I do use my own experience as a bridge to understanding. It is like translating from one language to another, I don't assume that the languages, or your experience and mine, are exactly the same. And I would rather endure "not knowing" than make up lies.

Slapping labels on people talking about discrimination is an efficient way to chill the conversation. Some of us are pretty good at shutting each other up. It has become a refined art with a variety of techniques. So we can learn not only the signs of prejudice, but also how questioning is silenced.

Finally, there are times when we don't need to examine anything, because we know immediately in our guts when we or another is being stepped on. Analysis can be a helpful tool for breaking oppression down. But there is also a time for fury. Anger. For standing up and shouting "Stop it right now. I've had enough. No more!." ●

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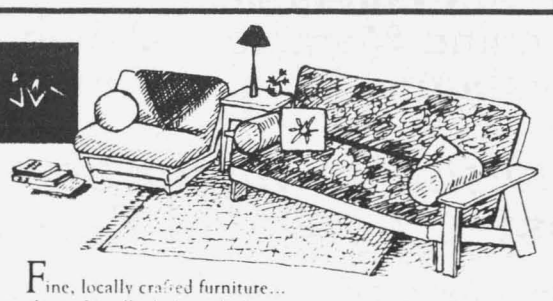
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WHOOPS: Swords to Ploughshares = $$$$

Parker Norris

With the end of the Cold War most folks across the world felt that at least temporarily, the world put the nuclear genie back into its bottle and we can all breathe easier. But apparently not so for Washington State. What could be more alarming than to learn that a consortium of defense and nuclear power industry contractors propose to start construction of the long time mothballed Washington Public, Power Supply System (WPPSS or WHOOPS) plants #1 (Hanford) and #3 (Satsop), burn weapon grade plutonium, transport the waste material across the state for disposal at Hanford? All would be paid for by the sale of electricity to . . . probably California. But as implausible as the scenario seems, such a proposal is gathering political steam.

At high levels and in limited forums, federal and regional leadership have discussed this proposal, euphemistically called the Isaiah Project, or proposals of a similar nature involving the WPPSS plants. Most importantly, Governor Lowry, once an outspoken critics of WPPSS a decade ago, has failed to provide direction on these developments and in some cases may have actually encouraged project promoters. The Governor's unusual silence seems to fly in the face of the state's voters who expressed a lack of confidence in WPPSS and the nuclear agenda when they passed Initiative 394.

The Isaiah Project stems out of the need to dispose of 100 tons of weapon-grade plutonium from the dismantlement of 30,000 nuclear warheads under the treaty agreement between Russia and the United States. Russia won't dispose of their stockpile until the USA does. Currently, the USA stockpile is located in Texas. According to the plan dollars realized by burning the plutonium in the WPPSS plants for purposes of energy generation and sale would cover the costs of completing the plants and produce enough revenue to build similar plants in the beleaguered Russia.

WPPSS, still smarting from the regional chaos it caused when its overly ambitious nuclear power program resulted in the largest municipal bond default in US history, may see the Isaiah Project or something similar as an easy way out. For the past decade, financed through utility rates, the region has paid approximately $15 million annually to preserve the two defunct plants. This does not include future restoration costs. At their May meeting, WPPSS Boardmembers noted to terminate plants 1 and 3 but gives Isaiah supporters until January 1995 to buy the plants.

In addition, what interest does it serve for Washington state to increase its role as a nuclear waste dump for the nation?

Isaiah Project supporters including Bob Fergusson, a former WPPSS director, who met with the Governor in the fall and reported to WPPSS in October that Lowry indicated "some level of support" for the concept. Early this year Lowry sent a representative to a national conference which discussed disposal options. According to the representative, Jim Harding, the Governor is 'keeping a close watch on how the federal government will dispose of the plutonium.' Harding also indicated at the April WPPSS meeting that completing plant #3 would be more controversial than completing plant #1 due to the facility's respective location in the state (knowing restarting the Satsop plant construction would arouse impassioned and widespread protests from folks living on the environmental sensitive west side). Implied by Harding was that Tri-Cities community members, raised within the nuclear culture, tend to be nuclear true believers and easily placated (despite growing evidence of health problems in "downwinders" from the Hanford Reservation). This limited acceptance represented by the Governor's spokesperson could unwittingly provide the green light for more serious discussions on Isaiah.

Another important ingredient to the nuclear recipe is the US Department of Energy (DOE), the agency responsible for dealing with the treaty obligation. DOE head, Hazel O'Leary, is said to want a desirable solution to the dilemma; it would represent a major feather in her hat to achieve a satisfactory solution soon. The Bonneville Power Administration (BPA) which backs the WPPSS bonds and recommended plant termination resides administratively within DOE. Its Administrator, Randy Hardy, is accountable to O'Leary.

One of the more appealing elements of the Isaiah scheme, namely getting rid of the highly radioactive weapon grade plutonium, comes into question by some. According to Tom Cochran from the Natural Resources Defense Council, "It is like trying to get rid of milk by feeding it to cows."

"After spending billions to burn plutonium in the Isaiah reactors," according to Michael O'Rourke, "the result will be nuclear waste still containing a lot of plutonium as well as many other dangerous radioactive elements."

Realizing the poor track record of WPPSS for building safe and reliable plants and the Hanford Reservation's inability to safely deal with other radioactive materials (much less get out beyond the veil of secrecy), one wonders why the WOOSS plants remain of interest.

In the history of the American nuclear power program no plant "mothballed" for a decade such as WPPSS 1/3 has been actually completed and put into service. With the Isaiah scheme we are talking about technological process which the industry has had no experience, much less experience in burning weapon grade plutonium in such plants.

In addition, what interest does it serve for Washington state to increase its role as a nuclear waste dump for the nation? Already the Spokane newspaper opposes the scheme. Folks down river from Hanford along the Columbia wisely prefer to keep storage at Hanford to the bare minimum.

The rush for decision is partly based on the profound desire to have the Russians destroy their stockpiles as soon as possible recognizing the political instability in that country currently. However, other options exist for both the short term and long term. With appropriate modifications other potential dump sites must be reviewed in states less critical of the nuclear experience and the risks. This should be a no-brainer for Governor Lowry. Why Washington? What do we have to gain? ●

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An open letter to Nelson Mandela

South Africa: the Beginning of the Future

Jerome Johnson

Dear Mr. President,

Congratulations! I commend you not only for your personal triumph but also the way in which you've begun to change South Africa. I am a black person in the United States, and words cannot convey either the depth of my respect for you nor my pride and gratitude. When I started studying your country in 1979, I never thought I'd live to see the day when you would be released–much less the freely-elected President. It is a pity that Fannie Lou Hamer, Violetta Liuzzo, Martin, Malcolm Chris Hani, Stephen Biko, and Amy Biehl could not be here to see this day.

And yet, the greatness of this victory is matched by the challenges it presents. Not only your nation but all the world is watching, waiting to see what will happen. In South Africa, the whites nervously finger their weapons, prepare to emigrate, and wait to see how much their privileges will be reduced. The coloreds/mixed races are waiting to see where the balance of power will settle. The blacks require immediate and vast relief. Abroad the wealthy western powers pledge support under certain conditions.

It is wise that you continue to distrust F.W. de Klerk. I'm concerned that he will become the Bob Dole of South Africa. That would be catastrophic, because de Klerk in South Africa is much more powerful than Dole is here. During the campaign I heard him say in a CNN interview that the National Partly would be "the loyal opposition", not a "rubber stamp for ANC policy." I think de Klerk will use his power as deputy president and in Parliament to represent the white minority. He will obstruct and delay the progressive agenda of your presidency as much as possible because it will mean true freedom for blacks, coloreds, etc., which can be created only by lessening of white power.

Put bluntly: white peoples' taxes are going up; their access to opportunity will be reduced; they will eventually have to deal with the South African version of our civil rights and affirmative action laws. I bet they'll be enforced better there than here, Mr. President.

The whites won't like this. They will renew their pathetic claims of prejudice and revenge; the Boers may start a civil war. Buthelezi's Inkatha may join them, thinking that bogus "autonomy" is the reward. Buthelezi doesn't understand that the Boers would see both you and he destroyed, and Boers ruling over all South Africa, not just the richest parts.

Put bluntly: white peoples' taxes are going up; their access to opportunity will be reduced; they will eventually have to deal with the South African version of our civil rights and affirmative action laws.

The coloreds/mixed race people will be a difficult constituency. Because apartheid gave them certain privileges–not as much as whites but more than blacks–some of them think they've "made it", and voted for the National Party. Forgive them their ignorance, Mr. President. Reach out to them. Let them know that with their help, you'll transform South Africa.

The Western powers and their banks (International Monetary Fund, Export-Import Bank, World Bank, etc.) are telling you that private investment, free-market forces and infrastructure development are best for South Africa's economy. Don't trust them.

Mr. President, it is my strong belief that these organizations don't want what's best for South Africa. Rather, they want what's best (profits) for multi-national corporations. Development projects as they suggest often do much for them but little for the people as you know. All too often these development projects facilitate the draining of the nation's wealth away from its people and into the coffers of these corporations. I think you should use the vast wealth of South Africa to build homes, sewers, water mains, roads, schools, hospitals, power plants. Create a WPA-like program. The West will howl because their profits don't come fast enough, but let them–they didn't vote for you, and you're too far away for military intervention.

I wish you the best, Mr. President. An election, in itself, does not mean democracy, and democracy doesn't always mean freedom. It is not enough that people can vote in South Africa; they need land, jobs, education, health care, hope and guidance. They need love and caring and peace. Impress on your cabinet and bureaucracy that the government should help and serve the people. A WPA-like program, combined with a network of schools modeled on the citizenship schools of the 1960s, would be a quickly visible step to recovery.

Amandla awethu!

Jerome is the Coordinator of the Thurston County Rainbow Coalition. ●

Investment Board Update

Evelyn Montague

Meta Heller and I attended a "public" meeting of the State Investment Board on May 19. A week earlier the board had met in private to vote to dismiss Basil Schwan as Director of the Board and to seek a new director. The board's attorney said they had violated the open meetings act. Schwan was hired almost three years ago following much scandal and controversy, charges of conflict of interest and bad investment decisions. Schwan had so improved the operation that the legislature had given him high marks for his work and the Board has received congratulations from investment companies across the country. A number of staff members had signed a strong letter of support for Schwan to the board, copies of which were distributed to the audience at the May 19th meeting.

However, as soon as the meeting was opened, the chair announced that the board would repair to another room for an executive session. We were all left waiting for the board to return for over an hour. Members of the board were then asked for their comments. The four non-voting members of the board each made a strong verbal statement in support of Schwan. Only Dan Grimm, State Treasurer, spoke in opposition, saying he thought Schwan was becoming too powerful, that it was the board which had initiated all the reforms and that they should seek a new Director. Then they voted, and the results were the same as the previous week: five to four against renewing his contract for another three years.

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Gay Games IV

Local Couple to Compete in International Sports Event

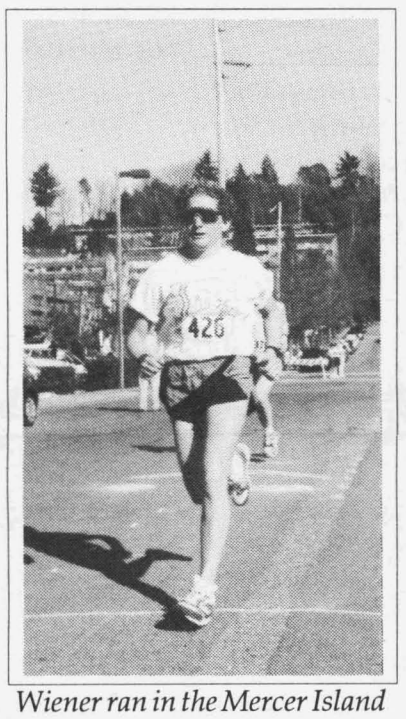
Joli Sandoz

In a rare moment of peace the Parkway, the four-lane highway skirting The Evergreen State College campus, lies empty. Leaves rustle. Children call. The late-spring chill anticipates rain.

Abruptly, a figure appears. Bent over handlebars, pumping rhythmically, the leader of the Capitol City Bicycle Club's annual ten mile time trial arrows uphill. The scene coalesces.

Sara Wiener calls cycling her weakest event in her three-sport specialty, the triathlon. But in this early part of tonight's bike-only race, she looks strong and fit. The dark bars of her aerodynamic helmet blur into her bright purple riding jacket as she flashes past.

Several hundred yards behind, a second rider attacks the hill. Thigh and calf muscles bunch and relax, bunch and relax, as she stares ahead, completely intent on catching Wiener. This is Joanne Richter, Wiener's partner in training and life. The Olympia couple is competing here as a tune-up for their participation in the4th international Gay Games, which as of this particular evening is just five weeks away.



Wiener ran in the Mercer Island Half-Marathon (13.1 miles) earlier this year.

Earlier, standing in the back room of Sara Bella, the outdoor clothing design shop she owns in downtown Olympia, Wiener said she spent the morning on the phone. She and her brother tried to figure out how the Olympia pair could spend a night with him in Brooklyn and still get across Manhattan for the Gay Games triathlon early the next morning. Finally her father called Olympia from New York to say it wasn't possible. He gave Wiener the number of a bed-and-breakfast close to the starting line. "Can you imagine," Wiener asked, her eyebrows raised, "how much trouble athletes from Europe must be having trying to figure all of this out?"

Athletes from around the world will visit New York for the Games, scheduled for June 18-25. Organizers expect more than 10,000 competitors in what they are billing as "the largest athletic and cultural event in the world." As of March 17, Gay Games IV had 8,500 entries from countries including the Czech Republic, Ghana, Malaysia and Peru. (Just over 10,500 athletes took part in the Barcelona Olympics.) A fifth version of the event is already planned for Amsterdam in 1998.

Gay Games IV and Cultural Festival: Unity '94 are part of the 25th anniversary of the Stonewall Rebellion, a celebration of lesbian and gay pride taking place this month in New York City. In June 1969, drag queens and gay and lesbian patrons of the Stonewall Inn, a gay bar in Greenwich Village, resisted a raid and beatings by police. Hundreds of supporters joined the fight, touching off a brushfire of resistance which in time became the modern lesbian and gay rights movement.

Organizers of the first international gay athletic event, in 1982, worked toward one of that movement's goals: public acceptance for members of the gay community. U.S. Olympic decathlete and medical doctor Tom Waddell told Sports Illustrated that he conceived the first Gay Olympic Games, as they were then called, "to show that gays are ordinary people." The event caught on, doubling in size each quadrennium through subsequent renditions in San Francisco (1986; 3,482 athletes) and Vancouver B.C. (1990; 7,250 athletes in 29 sports).

Despite, or perhaps because of, its intent as a celebration of lesbian and gay pride and culture, the Gay Games has not been free from controversy. Waddell's research turned up many other competitive events using the "Olympic" name—including the Crab Cooking Olympics, an Alcoholic Olympics, the Rat Olympics, and even, in Minot, ND, a Pastalympics. But San Francisco

U.S. Olympic decathlete and medical doctor Tom Waddell told Sports Illustrated that he conceived the first Gay Olympic Games, as they were then called, "to show that gays are ordinary people."

Arts and Athletics, Inc., lost a suit brought by the U.S. Olympic Committee to prevent lesbians and gays from using the word in the context of their own event, a ban the U.S. Supreme Court upheld in 1988.

This time around, Rev. Ruben Diaz, a member of New York City's Civilian Complaint Review Board, voiced anti-gay rhetoric in a newspaper column. The Gay Games, he claimed, will both cause young people to accept homosexuality and result in an increase in AIDS cases. Ironically, a *New York Times* editorial denouncing Diaz' views referred to the sporting event the "Gay and Lesbian Olympic Games."

Though he died in 1987 from complications caused by the AIDS virus, Waddell's legacy continues as attitudes slowly alter. Just two weeks after the review board disavowed Diaz' statement, U.S. Attorney General Janet Reno announced that Gay Games participants can apply for ten-day waivers of federal law barring entry of HIV-positive foreigners into the U.S. And this year for the first time, mainstream corporate sponsors including Nora Beverages USA, Miller Brewing Company and Continental Airlines are backing the Games.

Wiener hopes the trip to New York for Gay Games IV will be a personal celebration. In New York City, her parents and at least one brother and his family plan to cheer her on, rallying around their daughter and sister who came out as a lesbian six years ago. "This is a way to be 'out' with my family in a positive way," Wiener said. "For months the only way my brother could say Joanne's name was through biking. Last week he called to say he can't wait for us to get to New York, so he and his friends can show her the cycling course."

At the Gay Games, Wiener and Richter will compete in both an 8 mile cycling time trial, to be held in Brooklyn's Prospect Park, and in the triathlon. The couple has a two-year streak going as women's pairs champs of the Pole, Pedal, Paddle event in Oregon, a multi-sport endurance contest in which entrants ski, bike, run, paddle and sprint their way from Mt. Bachelor to Bend. Richter, the more experienced endurance athlete of the two, is entered in the Canadian Ironman Triathlon later this summer—a 2.4 mile swim in open water, 112 mile bike, and 26.2 mile marathon run.

By comparison, the Gay Games triathlon, held at the standard short-course distances of a one mile swim, 20 mile bike and 10K (6.2 mile) run, may seem rather tame at first look. But over dinner several nights ago, Richter called every multi-event competition an "adventure." Certainly this one promises something new. Although a veteran of multi-sport events since 1981, Richter, a Montana native who began her triathlon career in Alaska, is more used to swimming in lakes and running through woods than braving the waters of Long Island Sound and New York City streets.

Richter supervises the City of Olympia's Water Resources Program, and takes a scientific approach to training. Heart rate monitors gauge her intensity of effort. She uses three separate books to keep track of mileage, heart rate results and schedules. Richter credits its local triathlete standouts Mark

(Continued page 13)

Richter completing the cycling portion of the 1993 Pole, Pedal, Paddle, a multi-sport event in Oregon.

Joanne Richter (left) and Sara Wiener pose after competing in the Capitol City Bicycle Club's ten mile time trial last month.

Thurston County Rainbow Coalition and Works In Progress Present

HOMELESS NEWS AND VIEWS

Volume 1, Number 7 June 1994

Homelessness 101

What I Learned from Oly's Homeless

Emily Walton

My experience with the homeless community was extremely limited before January of 1994. I came to Evergreen from Helena, Montana, a small city of 30,000 people. When I entered Olympia for the first time, the most important thing for me was the environment. I wanted to save trees, preserve salmon runs, and go hiking on the peaks of the Olympic Mountain Range. My mentality completely changed when I attended a SCHEMe meeting in January. My only experience with homelessness was perhaps being approached on the streets for money or looking down on people that "wandered". I was ignorant, unaware, extremely biased and confused. I didn't feel as if I was ready to deal with real people. I was safe in my own comfortable environment under a roof.

This all drastically changed when I saw homeless individuals struggling for personal empowerment. Now I see that alot of people feel quite comfortable in their own particular situations. So comfortable, in fact, that homeless issues are ignored or cast aside as unimportant. It's too easy to sit back and let somebody else take care of the problems in the world. I decided to get out there and do something. I wanted to make a difference in the lives of *people* instead of trees. That is how I got involved in my school project dealing with homelessness. The first step of the project for me included awareness. I wanted to understand exactly what it meant to be homeless.

In order to gain some insight into not having a home, I stayed a night at The Salvation Army. When walking up to the entrance of the building I felt anxiety and fear. This fear came from the fact that I did not understand what was about to happen to me. I did understand that I had become one of the faceless millions in America without a voice, but only for one night. The fact that it was only one night is very important to the situation. I knew upon going through the door that after 24 hours I could again return to my comfortable home. I could call my family and know that they were there to love, understand and help me. I knew when, where, and what my next meal was. I knew that I was not homeless, but that it would not be hard for me to become that way. That is the case with almost all of the homeless people I talk to. They have no choice in the fact that something drastic happened to take away their income, freedom, and dignity. They were almost all comfortable once, just like most of us.

That night at The Salvation Army, I learned many things. I saw families with children living there, teens coming from abusive families, adults that had lost their jobs, along with other tragic situations. I, personally, was treated excellently by the staff and case managers. They were willing to help me by talking, providing meals and explaining without judging my situation. The biggest hardship I endured was watching the dejection and suffering that other people there were going through. The conditions at the Salvation Army may not be the best, but they do provide a safe, comfortable atmosphere for people temporarily down on their luck and seeking employment.

After staying at the Salvation Army, I began to focus my efforts on getting to know the members of the homeless community in Olympia. I began to learn how they became homeless, their experiences, the prejudices they feel, their basic needs and what they would like to see done in the future. I did this by spending time at the Bread and Roses Drop-In Center. I played Rummy, watched TV, talked with them, ate meals, and tried to understand. I met a lively little four year old with a fresh, happy outlook on life. I met a man that only wanted to travel, make people happy and be free. I met someone who suffered an accident at work which disallowed him from earning sufficient income in the future. I met a man who turned his life around from being homeless to advocacy. I realized that one can't categorize these people into one lump word, homeless. They are unique, intelligent, worthy individuals with completely different backgrounds and experiences. They deserve respect and understanding from those more fortunate than them. The main age group that I became associated with at the Drop-In Center were adults. I began to understand that there was another group of homeless individuals that are often overlooked, the youth.

I started seeing street youth everywhere downtown in Olympia. Their only real haven is the Olympia Center which is open during the day and on friday nights for their use. By going to the Olympia Center and talking to some of the youth on the streets I started to understand that their situation is dire. The youth operate at a selective disadvantage to most people because of their age, innocence, lack of experience, and the little understanding they receive from other generations. They don't have the knowledge or the skill to empower themselves. The situation in Olympia involves gangs, drugs, pregnancy, fights, school drop-outs, lack of motivation and only a few adults willing to help. The youth do have needs and they have a voice that is begging to be heard.

I found it very difficult to be completely immersed in the worlds of the adult homeless and the youth, then come home to my safe world at Evergreen. The juxtaposition of the two is amazing. To spend a night hearing about drugs, shelter and gangs, then come home and talk to my peers about satellites and the Colorado River is not an easy thing to do. I find myself wanting to separate two worlds that should not be separate. People, homeless people, make up the earth that we care about and are trying to save. We cannot claim that we are trying to help the environment without including humanity. The homeless community needs help from people more fortunate than themselves in order to change their situation. Empowerment is not easy when working with their limited resources. The community of Olympia has these resources at their fingertips and only need reach out and share them.

This is only a minute fraction of the experiences I have had with homeless people this quarter. I am attempting to establish a greater understanding of the homeless and their situation. With that understanding, others can also go on to help and make a difference in the lives of the homeless. It is not a simple thing to be able to put aside one's own comfort and convenience to better the life of another individual. With the homeless situation as it is now, however, that step is a necessity.

I am going back to Helena this summer, but I will never forget the people I have met throughout the year. I underwent some amazing experiences and they have changed my life drastically. ●

SANEity is Working for a Sustainable Community

Tristan Fields

There are many facets of homelessness, only one of which is being without a home. Other aspects can involve feeling unaccepted in your environment, or feeling uncomfortable and disconnected within yourself. Many of these issues can be resolved by building a strong community environment.

This winter a group met to discuss implementing an organic farm for the homeless community of Olympia. The group, comprised primarily of Gene Cade; Ray Grace, a cook for Bread and Roses and local volunteer; and Jennifer Collins, a staff member at Bread and Roses was inspired by a project running in Santa Cruz called the "Salad Project." The idea of homeless producing their own food and gaining self-worth is an appealing aspect of the program. It is a way for homeless people to productively give back to their community. This is accompanied by the added bonus of the sense of community that

(Continued last page of HN & V)

Will Bread and Roses Stay Open?

Jennifer Minich

The Bread and Roses Drop–in center has dropped back hours to half days in order to focus on raising funds. They may decide to close, limit hours, or stay open after a meeting on June 6th.

On May 9th the open hours dropped to 7:00am–12:30pm. "We've been anticipating this action for a couple of months," Jennifer Collins stated. The operating costs have consistently surpassed the incoming funds by $3,500.00 every month. Bread and Roses runs primarily from donations. These donations haven't been coming in, so services must be cut in order to keep within the budget. Laundry services were the first to be cut, and staffing the Drop–in center is the second. The staff are trying to keep the kitchen and the guest house open. "We've made every attempt possible, but this deficit can't continue," said Jasmine Van Pelt.

Dave Skramstad, former Mayor, has been raising money in the community in order to gain long term support for Bread and Roses. "What we really need are consistent supporters in order to raise our income in a sustainable fashion," Van Pelt stated. "Thurson County has been growing more urban in character. With this population growth, the homeless population has grown as well. Bread and Roses can't rely solely on the core group of supporters they've had for years, but must gain new supporters as well," Jasmine also added.

In order to contribute financially to Bread and Roses, donations can be sent to: 1320 8th Ave SE Olympia, WA 98501. Volunteers are needed as well. Call 705-1123 or 754-4085.

WHERE ARE THEY NOW?

In the past six months, Homeless News and Views *has introduced you to many homeless individuals; either through publishing their self-authored articles or poetry, through interviews, or by featuring them in news stories. We thought that it would be a good time to catch up with some of the personalities that have shared themselves and their lives with our community, and to let you know how they're doing since they first appeared in these pages.*

Ralph's Story

Jennifer Minich

At six years old, one of Ralph Smith's earliest memories is of blacks sitting in the back row on the bus. He questioned, "If black people are so bad, why aren't they sitting up front where I can keep my eyes on them?" Ralph is a very inquisitive man who grew up in Waco, Texas. For his early life, his parents resided in a middle–class, white neighborhood. In the mid–50's, when Ralph was in the 4th grade, his parents became directors of a small rescue mission. They moved to a city project in Waco that was 95% Hispanic.

While his parents became active in "saving" the poor in a caring but confrontational manner, Ralph was adjusting to his new environment. He quickly learned how to fist fight and build a zip gun. "I was exposed to classes that were supposed to be bilingual, but weren't, and teachers who were less than eager to accept cultural differences. I remember one teacher arguing with a Hispanic child over the pronunciation of his name," recalls Ralph.

For the next couple of years, his parents moved into homes that were well below Health Department standards. He remembers seeing the stars in bed at one of the residences. Another held three families with assorted individuals in a two bedroom apartment. In this two bedroom apartment, mumps and whooping cough went around in quick succession. Ralph managed to escape them both. The Health Department visited this residence and told everybody to leave, but nobody did. No solution was reached. Eventually, they bought another substandard house and farm that was much better in comparison. His father developed Hepatitis which was believed to have come from the water, and went to the hospital, leaving his pregnant wife and four children. A Native American hobo, Frank, made sure that they had food to eat. He knew the land well, and could forage. Again the Health Department came. They demanded that everyone receive a Hepatitis shot, but it was too much for the family to afford. The health department again never came up with any solutions.

They moved to town to a three bedroom house and kept a foster child. Over the years they had often provided a place for children to stay. While his parents were working with the poor, Ralph was keeping busy. He was wrecking a railroad with his cousin and sister after having nothing to do. Ralph was also getting paddled on a regular basis. "My parents were trying to keep me out of hell by siding with teachers who paddled," Ralph remembers. He was developing no social skills and his own rule book. His parents were losing him.

In January of 1968, when he was 17 years old, Ralph joined the Marine Corps. His parents were thrilled at the prospect that Ralph would have focus. He was excited about the new and fun experiences. Ralph adds in, "I got baptized on Budwieser when I was 18." At the age of 19, he was sent to Vietnam. His first night, he was welcomed with fire from dawn to dusk. It was both fascinating and terrifying for him. He didn't have time to think. His jobs included repairing small arms, doing the fiscal books for the battalion, repairing safes, safecracking, repairing typewriters, and manning the bunkers. He was fully armed 24 hours per day. At 19, he promoted to Sergeant, and on his 20th birthday, he was handed the paperwork that he could leave Vietnam.

"While in the military during the 1970 Kent State Massacre," Ralph starts, "I came to realize that college students were no threat to an armed military. There was something terribly wrong happening in all of this." He began to tread a fine line in the Marines, surviving with a whiskey bottle in one hand and a joint in the other. In 1972, he was discharged and headed back to Waco.

He went through a series of jobs and layoffs mostly in the field of machine repair, learning Karate and bowling along the way as well. "I decided to go back to school for computer science in order to be retained as a programmer," Ralph recalls. Ralph, however, returned to another series of jobs and layoffs. He decided to take an alternative route and began working on a 5 acre plot of land. "I had a big dog, a few animals, a pick–up truck, long hair, and an attitude," Ralph adds. Then he began working day labor jobs, and ended up working as a driver for a forklift in a machine shop for one and a half years. He began rock climbing, walking, hiking, and stream clean up projects. During this time he also began giving homeless people under the bridge in Waco sandwiches. One man "God blessed" Ralph every time he walked by. After this lay–off, Ralph headed for Colorado for a vacation in the mountains.

He had some savings, but there weren't any jobs, so he soon ended up in Alberquerque, New Mexico. "At this point, I could have been considered homeless," Ralph points out. He would pick up day labor, camp for weeks at a time, and stay in a cheap motel occasionally while in town. He remembers sleeping in a church parking lot in 15 degree weather when a police officer asked him what he was doing there. Ralph answered that the church had allowed him to stay for a few nights. A week later he was forced to leave because the church felt that if they allowed one person they had to allow everyone.

"I developed a dislike for shelters and kitchens in which prayer was expected in exchange for a place to stay," remembers Ralph. He eventually found a mission of Catholic brothers who had a counseling session like none other that he had run across in the past. He was told the rules. They were few and not religiously presented. He was so satisfied that he began to volunteer until the weather warmed. Then he headed back to the mountains.

He decided to head to the Pacific Northwest with a friend, so they travelled to Portland, Mt. St. Helens, and then Olympia. He started in the Salvation Army, and then headed to Capitol Forest. He soon met a family that allowed him to camp on their property for a couple of months. When the First Baptist Church opened, Ralph became a regular. When Bread and Roses was open, he had a place to stay, but when it was closed, he wandered around the pier and downtown. When Bread and Roses extended their hours, he began volunteering on a regular basis.

"Soon after, I went through a personal emotional crisis, and the Bread and Roses staff helped an incredible amount," Ralph remembers with appreciation. St. Peter's accepted Ralph as an outpatient. He saw a counselor weekly, and a doctor monthly. He was prescribed drugs, but he wanted to know what they were. They responded by two choices. He was either cured or he was refusing to cooperate with treatment. In either case, he was let go as a patient. Somebody hanging around the Bread and Roses Drop–in center gave him a number for a veteran's representative, and he didn't seem to fit. He eventually connected with a counselor in Olympia who is a Veteran as well. Ralph is still seeing him, and it's working out really well.

He became active in Sustainable Community Homeless Empowerment Movement (SCHEMe) in it's pre–organization days, and is currently an active member, Treasurer, and on the Board of Directors. He was appointed to the Homeless Services Community Task Force which organized in an effort to come up with a plan after the Men's shelter closed. He began working with the Olympia AIDS Prevention Program and became more active with Bread and Roses. On March 1st he was accepted as staff of Bread and Roses. He currently keeps busy with SCHEMe, Drop–in staffing, and the farm project. (See related articles, this issue)

Knowing who to contact for a specific reason is one of Ralph's reasons for advocacy. It's hard enough for people who are mentally capable, but for those who are in crisis, it's very difficult. He has a tendency toward handicapped and Veteran's issues. He enjoys the different populations he has had an opportunity to work with. Recently, he has been introduced to the deaf culture, which he finds very interesting. He also brings questions up about environmental and facility comfort for different populations. Whether or not the needs of everyone are met is one of Ralph's concerns.

Ralph has accomplished a lot for himself as well. He feels that moving away from the streets and the mountains has given him the opportunity to socialize himself. People have been very supportive. He finds it hard to get out of the "next meal" mentality for planning, but thinks about a degree in Psychology. ●

In The Eleventh Hour

by King Crimson

In the eleventh hour
Reason was overtaken
The judgement was
That we were to be forsaken
Thrown together like prisoners in a cage
And drawn apart like puppets on a stage
Should I try to be
A little bit more predictable?
Well, you know, it seems to me
That everything is irresistible
When I can't have it
I can't have you
I can't have you
I can't have you
In my dreams we are flying hand in hand
And when it's time to let go
We both do so
And safely land
And as the season approaches
When we first met
I may be remembered for a moment
As the one to forget
I see the flowers blooming
Thoughts of you are soothing
Ten years have passed us by
And I see you at a party
We both glance askance
And let out a sigh
I ask you to dance
And you decide to give it a try
This time we end peacefully
This time we end peacefully

King Crimson is a former member of the homeless community who expresses himself through poetry and music.

Llewllyn's Story

Emily Walton

Learning the story of Llewllyn Roy, a formerly homeless man, is important in understanding homelessness. He is an individual with many unique characteristics. Llewllyn has a debilitating disease which he must overcome every day of his life. He loves to be with people and share his skills of cooking and photography. Llewllyn also aspires to teach handicapped children someday. He is a wonderful man with many gifts to give the world.

Llewllyn was born in the Bahamas at the beginning of the 70's, which puts him at 23 years old. His parents divorced when he was 2 years old, and Llewllyn was raised with his mother, whom he "loves to death." His relationship with his natural father was, at best, strained. Llewllyn states, "I won't even call him Dad."

At three, Llewllyn and his mother moved to Olympia, where she remarried. "The person that I call my dad was raised very sternly," states Llewllyn about his stepfather. Although they got along, he and his stepfather also had troubles. Llewllyn relates this to the fact that his step father grew up during the Depression. "He grew up with a very strong work ethic and he expects me to have the same," Llewllyn states after relating that his stepfather had a paper route when he was four years old. Strictness is not the only problem that Llewllyn faces at home, he says that he feels uncomfortable there because he is treated like he is sixteen years old. This is a very belittling experience for him since he has been an adult for some time now. Because of this, Llewllyn does not want to go home even though he feels like he would be taken in.

Llewllyn suffers from Spina bifada, a disease characterized by absence of the vertebral arch, usually in a number of contiguous vertebrae. To Llewllyn, this has meant a total of 21 surgeries. It also cost him endless prejudice and misinterpretation by teachers, friends, and possible employers.

In first grade, his teacher put Llewllyn through a 6 month series of tests to determine his mental capabilities. She set out to prove that "physically different meant mentally different.," and tried to enroll him in special education for the mentally handicapped. This hurt Llewllyn in ways that he is just realizing now. "I was just a little kid, I didn't know what was going on." This was the first of a long string of prejudice that makes up Llewllyn's everyday life. Though Llewllyn's IQ was higher than 98% of his class, he was still treated differently. Like most kids, Llewllyn didn't like middle school. In high school, he sailed through the honors programs and graduated.

After high school, Llewllyn attended two and a half years at Centralia College, some time at SPSCC and now plans on attending Evergreen in the fall of '94. He would like to study Developmental Psychology to eventually work with handicapped children. Llewllyn feels that as a child he wasn't given a chance to feel worthwhile and would like to provide that chance to other children. He wants to put an end to the discrimination they feel and become a good role-model for them.

Llewllyn enjoys photography and cooking, but he states that his favorite thing is to be with people. "People make me happy," says Llewllyn. He combines those interests by taking outdoor photography of people in nature. Some of his work has been published in magazines. Cooking for other people really makes Llewllyn happy, "Give me some pasta, and I'll make you melt," he asserts. Doing these things gives Llewllyn a chance to relax and prove to himself that he can accomplish goals.

Searching for a job has proved to be a hefty task for Llewllyn due to his physical handicap. Possible employers view him as mentally handicapped and usually ask if he was referred by Morningside, a local organization that deals with mental disabilities. This only serves to anger and frustrate Llewllyn.

Llewllyn became homeless after losing his live-in job doing home care for an elderly couple. His experience included being robbed twice, sofa-surfing, sleeping on the streets and facing much discrimination. Although Llewllyn is housed now, he continues to spend time at the Bread and Roses Drop-In Center. He volunteers at The Salvation Army and at the Bread and Roses complimentary kitchen to cook meals. It is wonderful for him to combine his interests with the ability to help people.

Llewllyn feels happy with his life. Others ask him how he can go on living in his condition. He simply replies, "I can't imagine myself any other way." Two things that would make him happier right now are to be more financially able and to be in a relationship. One thing that stands out about Llewllyn is his ability to help others feel good about themselves. He loves to be around them and this shows in his quick smile and eagerness to understand.

Llewllyn compares himself to the clay character Gumby in that he is "basically happy." A Gumby tattoo found its way onto Llewllyn's arm and gave him a nickname which he will never live down. Llewllyn decided on the tattoo because he "wanted something different." Llewllyn is defininitely his own, unique individual. He could never hope to fit in with the bandwagon and this is one of his most wonderful attributes.

Llewllyn's one goal, to work with handicapped children, helps him to see from one day to the next. He will go where that work takes him and fit in wherever he is placed. His ability to overcome obstacles has already been proven and he needs only to set his goals to achieve them. ●

Delwin's Story

Greg Hohnholt

For our opening edition of 'Where Are They Now?', I have chosen to focus on Delwin Redford, who was prominently featured in our January issue. As you may recall, Delwin was one of the homeless single men who started the 4th Ave. bridge 'Occupation'. This was a nonviolent political protest consisting of Delwin and some other homeless men camping out underneath the bridge to make our community aware of the impact that the March 1st closing of the First Baptist Church would have on the homeless.

I first met Delwin Redford in December of 1992. I had just started volunteering at the now-closed First Baptist Church Men's Shelter, and was completely ignorant of the street etiquette that many homeless people practice as second nature. I went upstairs to check on the men sleeping in the long hallway that houses the church's library, classrooms, and offices, and I suppose I hung around eyeing everybody for too long for Delwin's comfort. He hoisted himself up on his knees, dropped his pants and mooned me, while a few onlookers laughed at the "new guy". Looking back on this incident now, I suppose Delwin taught me a valuable lesson, but at the time, I reacted by avoiding him.

My initial wariness of Delwin didn't last, though. A couple of weeks later he helped Shelter Coordinator Gene Hoover and I calm down a couple of guys getting ready to fight in the church parking lot. Street people usually don't side with anyone but their own, and Delwin had asked the guy I was trying to calm down "not to challenge Gene's authority". His ability to say this changed my opinion of him. The fact that he could see how the shelter as a whole was put in jeopardy by violent behavior, and *act* on this perception (even if it meant breaking the so-called "code of the street"), struck me as unusual, if not rare.

Over the rest of 1993, I came to regard Delwin as a friend. Although he sometimes drank a lot and got a little out of control, he struck me as a person who just wanted to "live and let live," a man who wanted most of all to be free to do what he wanted, but wasn't quite sure how this goal could possibly be achieved. This perspective changed, however, in or around October. On October 10, the First Baptist Church announced it was going to close its men's shelter the following March 1st, and in late November, Delwin started becoming politically active with the Sustainable Community Homeless Empowerment Movement (SCHEMe). The following month, impatient with SCHEMe's initial "growing pains," Delwin started sleeping under the bridge with Gary Fields and other homeless men as a way of taking direct, immediate action. In January, he was voted on to SCHEMe's Board of Directors.

Delwin relates that while he had been thinking about quitting drinking and getting clean for almost two years before becoming a homeless advocate, his involvement with SCHEMe was the catalyst that got him into a treatment program. "I realized that I could be more effective in the community and have more credibility with SCHEMe if I could get sober," he told me. Delwin took a leave of absence from SCHEMe and went into treatment on January 26th. He's been sober ever since. Since completing this first intensive stage of his sobriety, he has gotten off the streets and into housing—I spoke to him at his new residence, a self-managed Oxford House which he shares with several other single men working together to stay clean.

"This isn't like First Baptist. This is self-governing, self-supporting, self-run housing. Everybody that lives here has one equal vote. There isn't a counselor in charge, or a house mother, or anything like that. We all have an equal vote in what's going on." Delwin then passes me some eye-opening information on his new home. It seems that Oxford Houses are becoming the affordable housing success story of the late twentieth century. Since the first one opened in 1975, there are now 478 Oxford Houses operating in the United States, with 31 of these in Washington state alone. The reasons for their success? Getting an Oxford House started is both simple and sustainable; any group of six people can obtain a charter, providing they meet three conditions: the House must operate under democratic procedures, it must be equally supported by all residents, and if any resident drinks or uses drugs, they must be immediately evicted.

Now that the Oxford House model has enabled him to make his way off of the streets, Delwin plans to continue his homeless advocacy with SCHEMe. He is particularly interested in seeing that the proposed Federal Building transitional housing project, which SCHEMe is undertaking in partnership with the Low Income Housing Institute (LIHI) of Seattle, becomes a reality. "I'm not planning on staying there, but I want to stay involved in it to make sure that our dream is realized." Just don't moon anyone on the City Council, Del, and you just might do that! ●

HOMELESS TASK FORCE CHANGES NAME, DESIGNS "OVERALL WORK PLAN"

Greg Hohnholt

On Friday, May 6th the Homeless Services Community Task Force (HSCTF) reconvened at the Thurston County Courthouse to begin Phase 2 of their county-wide discussion on homeless issues. For their first Phase 2 agenda, the HSCTF: (a) changed their name to the Homeless Services Committee (HSC) to avoid having their group confused with the Housing Task Force, (b) summarized the accomplishments of Phase 1 of the HSCTF, and (c) redefined the HSC's purpose and goals for the next six months.

During the summary of accomplishments, Dick Hinkle stated that David Rothwell, the case worker that the HSCTF had hired to work directly with the homeless at the Bread & Roses Drop-In, had been a "resounding success". In a handout that outlined Rothwell's achievements, the HSC reported that Rothwell had made over 50 contacts with homeless men, women, and children between March 9 and the end of April. Most of these contacts, the handout stated, "are on the road to regaining self-sufficiency." Also worth noting was the Housing Authority's success at getting 33 people into permanent housing, with 20 placements made through the federally funded Regional Support Network, and 13 others placed in "buddy" apartments.

The new HSC: A "decision-making body," <u>not</u> a "doing" body

The HSC will take a different approach to its work than was originally defined by the HSCTF last January. Their original goals were to attend to emergency shelter needs before the First Baptist Church closed its doors during the eight weeks of Phase 1, and to develop low cost transitional and permanent housing during Phase 2. As new HSC chairman Dick Hinkle stated at the outset of the meeting, however, the revamped HSC "will not be doing research or developing an action plan." The responsibility for these tasks will instead be passed on to the Housing Task Force (HTF), with the HSC acting in an advisory capacity by making recommendations to the HTF to increase the availability of low cost housing in Thurston County.

This specific goal will be part of a comprehensive strategy undertaken by both the HSC and the HTF; which, as HSC staffer Pat Libby defined it, will be "to design a consensus-based community system of integrated homeless services." Philosophically, however, the HSCTF and HSC will be linked by the three principles of the old Homeless Task Force outlined during Phase 1. These principles are (a)"maximize existing resources", (b) make programs "sustainable over time," and (c) ensure that low cost housing is "geographically diverse/dispersed".

The HSC did not appear to have reached complete consensus regarding their new "two-tiered structure". Walt Jorgenson stated that "I don't want to hand off the [homeless] problem to somebody's 'In' basket—I'm here to work." In addition, it was pointed out by Dick Hinkle that there are already four members of the HTF already on the HSC (Ken Schwilk, Mike Allen, Dick Nichols and Dick Hinkle), and that in the past, the HTF had originally been intended as an advisory body for the Housing Authority of Thurston County (HATC), rather than as a action-orientated task force. However, Hinkle also stated that he thought this "cross representation" would work to the HSC's advantage if the Housing Task Force were empowered to add three additional members to the HSC.

Audience testimonies: What about the Federal Bldg.?

In the closing 15 minutes, the HSC heard brief testimonies from the audience. Three of the four people who spoke brought up the proposed Federal Building renovation project undertaken jointly by the Low Income Housing Institute (LIHI) and the Sustainable Community Homeless Empowerment Movement (SCHEMe). This project would provide 37 units of low cost transitional housing to single men and women. Two of these audience members were affiliated with SCHEMe, and argued that the LIHI/SCHEMe Federal Building proposal fit the "integrated services system" that the HSC is striving to attain. Another audience member, however, thought that the Federal Building should be used as a source of capital for other service providers rather than for housing. Mayor Bob Jacobs offered a four part testimony, in which he suggested that the HSC to "stay to [their] original principles" by creating a system that "keeps people in motion." He also urged the Committee "stay on track" and "get [their work] done <u>now</u>".

The HSC meeting was attended by Dick Hinkle, Dick Nichols, Ken Schwilk, Pastor Sam Hochstatter, Margaret McPhee, Mike Allen, Walt Jorgenson, Bill Bush, and Cindy Cecil. Brad Griswold was absent. Dick Hinkle is replacing County Commissioner Dick Nichols as HSC chairman, Vice-President of Student Affairs Art Constantino of The Evergreen State College was invited as a new member, Andre Tudor is replacing Ralph Smith as Homeless Representative, and three other unnamed representatives from the Housing Task Force will also be added to the HSC for the second meeting. No date for a second meeting was scheduled as of press time. ●

(SANEity, continued)

is developed while working in a farm environment. "If there is anything to make people have a sense of groundedness it would be this," comments Ray Grace. The yields of the volunteers work will be given to Bread and Roses to be used in the Community Kitchen; changing what is thought by some to be free food into earned food.

Gene Cade loaned approximately an acre of land along with a rolling stipend of $100.00 a week to begin the project. Other donations were received from the local Kitchen Garden Project and Chris Robinson with Simply Life Farm These donations were seeds and starts, a compilation of beans, spinach, peas, potatoes, lettuce, broccoli, cucumbers, and an assortment of other products.

The farm, called the Sustainability Agrarian Network/Exchange (SANE) is located near Steamboat Island on 100 Point Road. It is an arable piece of land, though slightly sandy. The land is enriched by the compost donated weekly by Bread and Roses Community Kitchen, and local businesses Sara's Kitchen, Sweet Oasis Bakery, and the Olympian Food Co-op.

The homeless are being encouraged to volunteer for the project, along with anyone else interested from the local community. It is primarily aimed at helping the homeless community, yet, it is also a way to integrate both the Olympia and homeless communities, helping breaking down barriers and stereotypes. Volunteers are picked up every Sunday from Bread and Roses at 9:00am, and carpooled out to the farm. Volunteers have been weeding, creating and turning compost piles, working on worm boxes, establishing raised beds, and learning about basic farming principles. Each week there is a lunch donated by Bread and Roses available to all who volunteer.

The success of the project is evident in the productivity of the farm and the community's response, although the turn-out from the homeless community varies. The only difficulty I can find with the project is in consideration of what kind of situation the homeless are in. Day to day their life-style's change. To work for the future is often an arduous task when so much immediate help is necessary. Each week there are about ten volunteers, a mixture of homeless and volunteers from the community. Also, recently the project obtained a grant of $200.00 from the Community Sustaining Fund which will help in transportation costs to the farm and back. SANE is also reaching out towards the community by applying for an internship at The Evergreen State College to have a student provide the necessary care for the farm throughout the week.

SANE's most evident need is more support from the community. Volunteers are essential to a community environment and proper management of an organic farm. If you would like to participate in SANE you can contact them at Bread and Roses 705-1125, meet the carpool at 9:00am Sundays at Bread and Roses, or simply come out to the farm and work towards a sustainable community.

If you would like help by contributing tools or donations please drop them by Bread and Roses or send them to Bread and Roses Community Kitchen & Drop-In Center 114 Cherry NE Olympia, WA 98502. ●

Statement of Purpose

WiP's aim in publishing *Homeless News and Views* is threefold: (1) First and foremost, we wish to make some contribution to dispelling the narrow misconceptions about who the homeless are and how these *individuals* became homeless. We believe that this can best be accomplished by (2) granting homeless individuals a free, uncensored medium with which to tell their stories, voice their concerns, and exchange information. By doing so, (3) the homeless will hopefully become more in our community's imagination than a faceless mass of people without homes—perhaps we who *have* homes will begin to understand the importance of considering what the homeless have to offer the future of our community rather than by what they lack in the immediate present.

Homeless News and Views is seeking articles, poetry, photography, or artwork concerning homelessness. Homeless contributors are given top priority, but anyone wishing to make relevant submissions are urged to do so. All interested parties may contact the editor, Greg Hohnholt, at 943-5315. If you wish to be interviewed, require access to a word processor, or would like some assistance with getting your thoughts into print, please call to make arrangements to meet with Greg. Thank you!

ENDING IN *HOMELESS NEWS AND VIEWS*

As a part of our Spring quarter project in "Environment, Land and People" at The Evergreen State College, Emily Walton, Tristan Fields, and Jennifer Minich, have submitted articles to the May and June issues of *Homeless News and Views*. Our goal is to educate WiP's readers and ourselves about the many current issues concerning this growing social epidemic.

We wish to thank*Works in Progress* for allowing us a voice, and we are excited about having the opportunity to provide a voice for those traditionally without.

Co-editors: Greg Hohnholt, Jennifer Minich, Emily Walton, and Tristan Fields

Free Enterprise & Free Choice

Blocked by Blockbuster

Zachary D. Lyons

Blockbuster Entertainment, Inc., is fast becoming one of the biggest influences in film, music and television, and a number of freedom of expression and choice activists argue that Blockbusters influence reduces access to some art. In response, Frank Moore's Chero Company (Moore's) and Californians Against Censorship Together (CAL-ACT) have called for a boycott of Blockbuster.

"They own an estimated 20% of all the video rental stores in the U.S., outnumbering its next fifteen largest competitors combined, and they are pushing small, independent, community stores out of business all over the world," reports Alexi Malenky of Moore's. "They also have a significant hold in the video markets of England, Japan and Canada. They recently bought the Music Plus and Sound Warehouse record store chains, 51% of Spelling Entertainment — which is involved in television and film production — and 35% of Republic Pictures. They are planning on moving into cable television broadcasting, are one of the main sponsors of MTV. [Blockbuster also] sponsored the 1993 MTV music awards."

In fact, Blockbuster recently merged with Viacom, which also recently took over Paramount Pictures, making Viacom-Blockbuster what the *Wall Street Journal* called a "media colossus."

Blockbuster's size and influence is frightening, Moore's Malenky contends, "especially when they make judgments about the art we are able to see. They banned *The Last Temptation of Christ* from their stores because they felt there were 'insulting implications.' In 1991 they banned all NC-17 videos, such as *Henry and June* and *The Cook, the Thief, His Wife and Her Lover* from their stores after the American Family Association (AFA)... threatened a boycott. They did not take into consideration the tastes of local consumers across the country. Managers of particular stores are not permitted to carry NC-17 or unrated videos even if their customers want to see them.

"...When the AFA recently threatened to boycott [Blockbuster] again over the presence of unrated director's cuts of movies in their stores, those videos were banned, too," Malenky continues. "Whether or not the AFA's boycott was the direct cause of these actions — the result is the same: our freedom of choice is undermined and artistic freedom is restricted."

While Blockbuster touts itself as America's family video store, boycott organizers ask, "whose family are they talking about?"

"They have a very narrow picture of America and don't represent the real diversity of Americans," charges Californians Against Censorship Together (CAL-ACT). "They represent the interests of a small, loud minority who, like all of us, have the choice of not renting the movies that offend them. Why should this minority have that power, and why should the rest of us suffer? These policies affect all of us whether or not we are Blockbuster customers."

Blockbuster's influence limits our freedom of choice in other ways, boycott organizers contend. They point out that Blockbuster is pushing locally owned and operated stores out of business. "As Blockbuster gets bigger and the number of independent stores gets smaller, it will become more difficult to find the films Blockbuster bans."

> ***"The corporate bureaucrats who run Blockbuster Video have no real love for the product they are marketing, nor any real respect for the customers they are supposed to be serving. Sorsen***

Furthermore, says Malenky, "Their policy can influence filmmakers. When Blockbuster refuses to carry controversial films (NC-17, unrated and specific titles such as *The Last Temptation of Christ*), filmmakers and studios are given a real incentive to self-censor. To keep the Blockbuster market, studios will avoid controversial material. Already, their ban of NC-17 movies has helped to stigmatize a rating that was created to expand creative freedom. Many film-makers now cut scenes in order to avoid the NC-17 rating."

"For civil libertarians, one of the few hopeful signs from the year 1990 was the decision of the Motion Picture Association of America (MPAA) to retire the X-rating and replace it with NC-17 a new category for films that are not suitable for children but which, nevertheless, do have artistic or entertainment value," explains CAL-ACT's Philip Sorsen.

For a number of years movie critics have called for an updating of the ratings system. The dread "X" had become the kiss of death for mainstream fare. Most theater owners automatically refused to book an X-rated or unrated film and, consequently, most studios refused to release them. Instead, the studios would force directors to cut their works to conform to the sensibilities of a small group on the ratings panel who presumably represented the average American movie-goer.

"This is what happened to David Lynch's critically acclaimed *Wild at Heart*," Sorsen continues. "Critics like Siskel and Ebert pointed out that this meant that Americans could not see the same versions of important new films that were available to Europeans and others who lived in less uptight climes. With typical bureaucratic obstinacy, the MPAA clung to its outmoded system for many years; finally, a concerted effort by most of the nation's major film critics and the courageous stance taken by film makers like Philip Kaufman (director of *Henry and June*) forced the MPAA to adopt a new ratings system.

"It seemed like a complete victory for free expression. No longer would the American movie-going public be treated like children in need of an MPAA nanny to tell them what they could or could not see," says CAL-ACT's Sorsen. "But, if the MPAA finally acknowledged that adults were capable of deciding for themselves what was suitable entertainment, the Christian Right did not. Fundamentalist ministers like the Reverend Donald Wildmon of the AFA have been pressuring video stores to refuse to stock NC-17-rated videos. Blockbuster Video, the largest video chain in the country, recently removed all NC-17 listings from their stock."

Sorsen is not surprised by what he calls "the huge chain's cowardly response to Wildmon's intimidation tactics."

"Consider the company's marketing position, and the changes that have occurred in video retailing in the last decade. The early 80's saw an explosion in the number of video stores, most of which were small-scale operations run by film aficionados, or mom-and-pop outlets keenly attuned to the entertainment needs of their local neighborhoods. What happened next was an all-too-typical chapter in the story of late 20th-century capitalism. The visionaries, the pioneers, the true risk-takers who created the industry found themselves steamrollered by capital-heavy, marketing-slick mega-corporations.

"The net result is a narrowing of choice and loss of diversity for the video consumer, and a victory for the creeping conformity that blighted America in the Reagan-Bush era," Sorsen continues. "The corporate bureaucrats who run Blockbuster Video have no real love for the product they are marketing, nor any real respect for the customers they are supposed to be serving. Because their focus is solely on the bottom line, they can be easily targeted by any organized group that can credibly threaten them with even a small decrease in their gross revenue... No consideration is given to the differing cinematic tastes of the various regions and cultural groups throughout the country. San Francisco and Berkeley are to be treated exactly like Orlando, Florida and Lima, Ohio.

"We are only beginning to feel the effects of Blockbuster," Moore's Malenky emphasizes. "As they continue to expand their video holdings worldwide as well as their control of music sales, movie production and broadcasting, they will have a greater and greater effect on what we can see, hear and ultimately think about and do.

"The arts is only one arena in which our freedoms of speech and choice are being attacked," he says. "Battles are being waged against a woman's right to choose an abortion, against gay and lesbian rights, and even against our right to buy vitamins and other nutritional supplements — all attacks on our freedom of choice. The assault on our freedoms is strengthened by Blockbuster's policies. Blockbuster will continue their policies unless they see how many of us are unwilling to let them make our decisions for us.

"It is important for us to tell Blockbuster how we feel. Join the boycott. Write or call Blockbuster, and tell them how you feel. Go into Blockbuster stores and request the movies they ban."

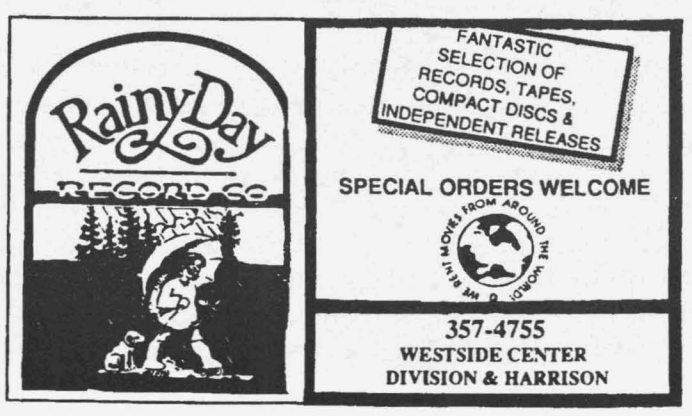
Blockbuster did not respond to any *Boycott Quarterly* inquiries regarding this boycott.

Frank Moore's Chero Company
PO Box 11445
Berkeley, CA 94701-2445
(510) 652-9764

Californians Against Censorship Together (CAL-ACT)
1800 Market St. Suite 1000
San Francisco, CA 94102
(510) 548-3695

Wayne Huizenga, CEO
Blockbuster Entertainment
1 Blockbuster Plaza
Ft. Lauderdale FL 33301
(305) 524-8200

Zachary D. Lyons publishes the Boycott Quarterly, *in which this article originally appeared.* ●



Do Lesbians and Gays Make More Money than other Americans?

Joli Sandoz

The headline reads "A Dream Market." Just below, the drawing of a credit card lends some punch to nine categories of statistics. Two columns of figures, headed "gay" and "national," march down the right side of the illustration.

So begins an influential *Wall Street Journal* article about mainstream firms advertising in gay publications. The "average annual household income" of gays, according to the data presented, is $55,430, compared to $32,144 for "national." Similarly advantageous representations appear under the "gay" column on the other parameters, including "college graduates" (59.6 percent of gays, 18 percent of national) and "overseas travelers" (65.8 percent of gays, 14 percent of national.)

Readers aren't told how these figures were obtained or who fits into the "gay" and "national" categories. Except for a note in small print saying that Simmons Market Research Bureau Inc. and the U.S. Census Bureau served as sources for the 1988 data, we don't know where these alleged facts came from. And the accompanying article—printed on page B1 of the July 18, 1991 edition of the *Wall Street Journal*—doesn't explain.

But opponents of gay rights all over the country have used the numbers in "A Dream Market" to bolster their arguments. Colorado for Family Values, which sponsored an anti-gay state constitutional amendment voters approved in November, 1992, included the following statement in campaign literature. "Are homosexuals a 'disadvantaged' minority? You decide! Records show that even now, not only are gays not economically disadvantaged, they're actually one of the most affluent groups in America!"

A chart comparing the alleged average household incomes of three groups: "gays," "nat'l average" and "disadvantaged Afr. Americans"—and citing the *Wall Street Journal* article as its source—accompanied CFV's statement. (Information about "disadvantaged Afr. Americans" is in actuality not given in the *Journal* article.) Similar tabulations appeared in Washington state during 1993 as part of citizen testimony to the legislature and Oregon Citizens Alliance literature distributed here, and in the anti-gay rights video *Gay Rights Special Rights*. The Thurston County Alliance sponsored several showings of *GRSR* over local public-access channel TCTV during August and September, 1993, and Good News Books sold copies of the film locally.

The Washington Public Affairs Council (WPAC), an active supporter of proposed anti-gay rights initiative 608, referenced "A Dream Market" in its 1993 legislative testimony against HB 1443. If it had passed, 1443 would have added "sexual orientation" as a characteristic protected against discrimination by state law. The *Seattle Times* quoted state senator Alex Deccio, R-Yakima, last February as saying that he opposed 1443 in part because "the statistics we have show they [lesbians and gay men] are in a higher salary bracket and are better educated [than members of racial and ethnic minority groups], so they have that ability to access the system without receiving special treatment." *The Times* report did not give the source of Deccio's statistics.

WPAC and Deccio apparently rest their cases against gay rights in part on the assumption that U.S. lesbians and gay men are more affluent than groups commonly characterized as "disadvantaged." The figures in "A Dream Market" seem to bear this out. But just how accurate are those statistics? And do they truly represent all American gay men and lesbians?

According to Lori Fein, vice president of media sales for the Simmons Marketing Research Bureau referenced in "A Dream Market," the firm's 1988 survey consisted of questionnaires placed in copies of various gay publications. Respondents answered a number of questions, and returned their answers in the envelope provided.

"The objective of these kinds of studies," Fein says, "is to give publications an idea of who's reading. And it helps to go to advertisers with information—to say "X" percent of readers traveled here, bought this, and so on. Advertisers are more likely to buy ad space if they have this information."

Most of the publications surveyed in 1988 were located in the top ten markets of the U.S., metropolitan areas such as San Francisco, New York and Boston, according to Stephen Hancock, Executive Vice President of Rivendell Marketing Company. Rivendell, which commissioned the Simmons study in 1988 and another in 1992, currently represents 175 lesbian and gay publications as they seek national advertising. "This study never claimed to be for the entire gay community," Hancock pointed out. "For example, incomes are higher in urban areas than rural. What [the study] is good for is trying to attract advertisers. That is its sole purpose."

Fein agrees. "The study results are representative of readers of the various publications," she says. "This is definitely not a projectable study to all gays and lesbians."

University of Maryland labor economist Lee Badgett underscores the fallacy of generalizing from marketing data to an entire population. "From a statistical perspective, to say we know something about a group, we have to make sure we have a random sample. Marketing surveys aren't likely to get a random sample because of the way they're conducted."

(Continued next page)

Readers aren't told how these figures were obtained or who fits into the "gay" and "national" categories.

Researcher finds gay men earn up to 26 percent less than straight men

In her recent study of lesbian and gay incomes, University of Maryland labor economist Lee Badgett did something unique: she researched this often-difficult-to-quantify population as she would any other group. And, as the first researcher to follow accepted techniques in exploring gay community earning power, she came up with unique results.

By allowing for factors economists know affect ability to earn—characterisics such as age, geographic location, gender, and ethnicity—Badgett found that gay/bisexual men earned 10-26 percent less than similar heterosexual men, and lesbian/bisexual women earned 5-15 percent less than similar heterosexual women. Previous studies, often based on surveys of gay magazine readership, indicated that at least some members of the gay community enjoyed an affluence unavailable to most Americans, leading opponents of gay rights to deny charges of discrimination against lesbian, gay, bisexual and transgender peoples. (See articleabove.)

"To really know how gay people's incomes compare to heterosexuals', we have to compare people who are similar in all of these ways," Badgett writes in an overview of her research. In other words, to know if gay men make more money than straight men, economically significant factors must be ruled out as possible causes.

How? The general idea is to compare apples to apples. By contrasting the incomes of, say, college-graduate heterosexual non-white women in their 20s who live in the Northeast with those of college-graduate lesbian non-white women in their 20s who live in the Northeast. To juxtapose the latter group's earning power with that of a sample of Southern straight woman in their 60s who did not complete eighth grade might give a false picture of the role sexuality plays in affecting comparative income.

Badgett used data from the General Social Survey, a nationally-representative sample chosen and queried on a number of topics by researchers from the National Opinion Research Center at the University of Chicago. She defined gay and lesbian in behavioral terms: "behaviorally gay/bisexual men" as "men who had sex with men" and "behaviorally lesbian/bisexual women" as "women who had sex with women."

When she controlled for economically-significant variables, Badgett found that gay/bisexual men brought home up to one-quarter less income than similar heterosexual men. While the incomes of lesbian/bisexual women lagged 5-15 percent behind those of similar heterosexual women, though, the fairly small sample of lesbians may account for the latter variation. Badgett can not say firmly that this statistic would repeat itself in another sample. Her guess, however, is that lesbians "certainly don't earn more [than similar straight women]." She speculates that since women as a group earn less than men in our society, the gap between lesbian/bisexual and straight women's earning powers may not be as great as that between straight and bisexual/gay males.

"Since these income differences are between people who are similar in the ways that indicate how productive people are likely to be," Badgett writes, "the lower incomes for gay and bisexual people indicate discrimination." In her research, Badgett used multiple regression, which she characterizes as a standard statistical technique often used by researchers to measure discrimination against other populations, including women or members of minority racial groups.

(More Money, continued)

Statisticians consider a sample "random" when each member of the larger group has an equal chance of being in the sample surveyed. Market surveys following the protocol Simmons used cannot be considered accurate descriptions of groups larger than each publication's readership, because non-readers will not have an equal chance to respond.

Badgett says that surveys of population groups other than gay men and lesbians bear this out. For example, a Simmons study published in 1989 revealed that readers of three magazines usually thought of as written for African-American audiences—*Ebony, Essence and Jet*—earn 41-82 percent more than typical African-Americans. "If you wanted to know about the U.S. in general, you wouldn't go out and survey the readers of *USA Today*," Badgett says. "*USA Today* readers make 50 percent more than the average person in the U.S. For that matter, *Wall Street Journal* readers make two times as much." ●

Don't trust everything you read

Local writer Stephen Bray thinks a lot about bias and the role it plays in media coverage of hot issues such as gay rights.

"There's an expectation from within the profession that reporters and editors are neutral, and an expectation from readers that papers should be neutral and unbiased," Bray said in a telephone interview last month. "Readers need to distance themselves from that expectation. [Neutrality or objectivity] is impossible. There's a bigger danger . . . in expecting stories to be unbiased than in expecting that bias, and trying to understand what that bias is."

Reporters covering a story make a "series of individual judgements" about who and what are important, Bray, a print journalism teacher at The Evergreen State College, pointed out. Editors add their own assumptions when deciding what should go into the paper, and how and where a particular story appears. For some, usually those who share the reporters' and editors' perspective, this process seems objective. But readers who feel themselves to be outside of common cultural values—people whose opinions and experiences differ as markedly from the mainstream and each other as those of "racial minorities, gays, members of the KKK," according to Bray—are most likely to notice the point of view, or bias, contained in stories.

Given that at least some skewing is unavoidable, how can readers make judgements about the validity of a particular story? What can we believe? Bray offered several suggestions:

- **Look for bias.** Try to understand how it might affect the information presented.

Because of general social condemnation of child abusers, for example, few people expect them to be treated fairly by the press—a cultural bias which may lead to prejudiced reporting.

- **Notice sources**. Are the quotes from a person whose interests might lead you to expect a certain position? Counts of old growth acreage, for example, might vary according to whether Greenpeace, the U.S. Forest Service, or Weyerhauser compiled the figures.
- **How were statistics collected?** When? What are the definitions of various terms? A chart on acres of old growth in Washington state means little if you don't know whether the chart is based on 1902 or 1992 data, or how the author defined "old growth." And did the statistician simply use old maps, or walk over the ground in person?
- **How does the author use facts and statistics?** Is there enough evidence to lead to conclusions drawn, or does the story seem to leap from one "truth" to another? Does the author, for example, use a study done on the incomes of a specific community of white gay men as a springboard for more general statements about "all gay people"?
- **Check for what's missing,** within the parameters of the story. While popular opinion holds that gay people are wealthy, for example, that may be a limited view. Does the author provide information about what underlies this assumption? Do reputable studies back it up? And what's the context? Has the assumption of wealth ever been made about other socially-disfavored groups? To what purpose? Finally, has the reporter ignored other information—perhaps about new studies, or job discrimination—which draws a different picture?

(Gay Games, continued)

and Shelly Bentley, experienced Hawaii Ironman veterans, with teaching her the importance of careful planning.

"We aim for quality miles, one really intense workout per event per week," Richter said. "Each day we try to wedge everything in." As they built toward the Gay Games, Richter and Wiener did double workouts, swimming 3,000 to 4,000 yards (1.7 to 2.2 miles) in a single session three days a week. Three runs of 6 to 13 miles, three to four 25-75 mile bike rides, weight lifting and yoga rounded out the weekly routine.

Both triathletes admitted to being sore and tired much of the time—and hungry. "We no longer live to eat," Wiener said of the energy consumed by training. "Now we eat to live." What keeps them going? For Richter, sports in general are a way to define herself. And after thirteen years as a triathlete, she said, "It's a part of my life now. I do it to stay fit and healthy, and as an avenue for my competitiveness." Wiener, former U.S. freestyle skiing team member and 1977 national champion in the moguls event, said she got on the slopes at age 8 to "show up two older brothers." Twenty-six years later, comradery with training partners and "positive feedback" are reasons to do triathlons.

Richter said she looks forward to re-experiencing in New York City the "amazing feeling of pride and something special" that was hers during the athlete's parade at the opening ceremonies of Gay Games III four years ago. The "incredible support" athletes evidenced for each other in the Vancouver Games underscored Richter's own sense of accomplishment in competing that year during a return from leg surgery.

Wiener, 34, and the 40-year-old Richter each admitted to harboring separate fantasies about the triathlon at Gay Games IV. Both end identically. "I finish the swim (Wiener's strongest event) ahead of Joanne," Wiener said. "She passes me on the bike. Then I run the 10K really fast, and we finish holding hands." Different starting times based on age—and their own competitiveness—will probably cancel the possibility of a tie. But in New York City these two athletes who first met on a Mt. Rainier ski slope will turn their dream of showing lesbians as healthy, positive role models into reality. Somewhere, Dr. Tom Waddell may be smiling.

People sitting in cars parked at the Cooper Point end of Evergreen Parkway look at their watches and stir. Tonight's time trial should soon be over. Moments later two light-blue jerseys bullet by. The second is Richter, bent over her handlebars in hot pursuit. Sounds of raw breathing hang briefly in the heavy air. The racers cross the line, one-two. In a moment Richter pedals back, now upright. "Way to go, Sara," she shouts as the purple jacket comes in view.

Four small girls, ages five and six, have gathered on a nearby street corner. As riders continue to roll in the girls begin to jump up and down. "You can do it! you can do it!" they shout. Wiener and Richter join in a hug. Richter says that her time was a personal best, and Wiener smiles at her. The couple pause for a photograph. In the background, the little girls' voices cheer and cheer. ●

Lifestyle Exposed

Joel Montague, Ph.D.

What is the meaning of "lifestyle?" Well, social scientists have found that certain groups of people who have somewhat similar education, income and social and cultural interests behave in rather similar ways at home, at work and in their leisure time. The rich and famous may come to mind, or migrant workers or Gypsies. The term may be loosely applied to professional groups or even to an entire social class. On the other hand, the concept may be misused as when it takes the form of a stereotype arising out of ignorance, limited experience and unjustifiable generalization. An example of such stereotyping may be seen in the use of the term "homosexual lifestyle." This lumping together of all lesbians and gay persons and the repetition of the term in the press, on TV and on radio simplifies and facilitates the effort to marginalize or indeed to ostracize homosexual people.

There is no such thing as a "gay lifestyle". Homosexuality is an affectional and sexual orientation, not a way of life.

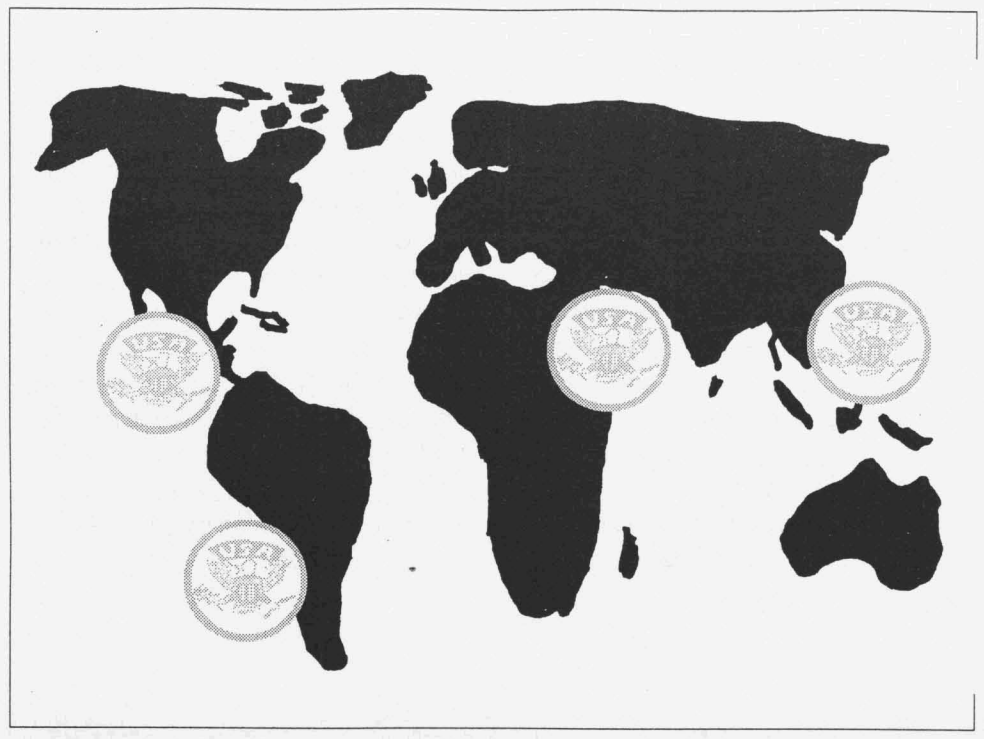
I have known a number of gay and lesbian persons. Some were living the lifestyle of the rich and famous (history is sprinkled with such) but most were enjoying the lifestyle of the middle class. Among my acquaintances were university professors and students, state workers, a businessman, a protestant minister and, when I was in the Navy, naval personnel. All were going ahout their work from day to day. All were enjoying an appropriate lifestyle. The professor was living in the style of a professor, the student was enjoying the lifestyle of a student, the minister was ministering and the sailors were serving their country in time of war.

But the lifestyle of each was tenuous. Each lived under a veil of prejudice and the threat of exposure. Or, if they were open about their sexual orientation, they frequently suffered discrimination which made it difficult or impossible to enjoy the lifestyle to which they were entitled as persons, citizens and workers.

The use of the term "homosexual lifestyle" is prejudicial. It masks individuality and makes blanket condemnation easier.

Reprinted from the Thurston–Mason Senior News. ●

Mourn Nixon's Victims, Not War Criminal Nixon



Peter G. Bohmer

This is an expanded version of an article sent to The Olympian, April 24th, 1994 which they didn't print.

Richard Nixon died April 22nd, 1994. To honor Nixon, President Clinton ordered the flags flown at half mast, ordered a day of mourning including closing the post offices for the day of his funeral. Praise for Nixon has not been limited to the likes of Ronald Reagan and George Bush, to collaborators of Nixon such as Henry Kissinger and Daniel Moynihan, or to pro corporate Democrats such as Bill Clinton. Robert Scheer, who wrote many powerful critiques of Nixon in the 1970's, in *The Nation* of May 16th, 1994 wrote, "Richard Nixon was a better President than most." Judging from the April 23rd, *Olympian*, many students at Evergreen and residents of Olympia now also consider Nixon as a president with a mixed record who did some good things, foreign policy; and some bad things, Watergate.

Some people I have spoken to, who are critical of what Nixon did, say we should let him alone and not attack him now that he is dead. Exposing and explaining Nixon's crimes is an attempt to challenge the glorification of U.S. aggression abroad and injustice at home and put them into public view so that we can learn for the future from the mass and immoral human and physical destruction caused by the United States in Vietnam; to expose the murderous repression against dissent and resistance during Nixon's reign.

I will begin with Indochina. After running for President in 1968 on a secret plan to end the war in Vietnam, Nixon carried out some of the most intense bombings in human history again the people of Vietnam from 1969 through 1973, destroying hospitals and schools, killing hundreds of thousands of people, wounding more and making some of the land still uninhabitable today. He ordered massive bombings of Laos and Cambodia, and for the most part kept them secret from the American people. Nixon supported the overthrow of the Sihanouk government in Cambodia and shortly thereafter, invaded Cambodia in late April, 1970. The lack of legitimacy for the U.S. supported Lon Nol government there, led to the victory of the Khmer Rouge under Pol Pot five years later. Also during late December, 1972, Nixon used almost the entire arsenal of B-52 bombers to massively bomb Vietnam. He then cynically signed the same peace treaty the North Vietnamese and National Liberation Front (NLF) had offered to sign before the bombing, claiming the bombings had achieved their purpose, a signed peace treaty. Nixon continued to violate the peace treaty afterwards. He promised the Vietnamese $3 billion to help pay for the damage caused by U.S. destruction, they never received a penny. Isn't terrorist a better word to describe Nixon than a wise president and statesman? In 1970, Salvador Allende was elected President of Chile, leading to one of the most democratic governments in the history of North or South America. However, Allende was not acceptable to Nixon and his major advisors such as Kissinger, because he was a socialist and returned to the Chilean people the copper mines and other property U.S. corporations had made billions of dollars from. Cynically violating international law, the U.S. government under Nixon, from 1970 to 1973 did everything it could to create poverty and unrest in Chile and encourage the military overthrow of the Allende government. This included assassinations, bribery, and total interference in the internal affairs of another country. Nixon was "successful" when the Chilean military under General Pinochet murdered Allende and upwards of 30,000 other Chileans in restoring a government sympathetic to U.S. corporations and their profits.

Clinton as Reagan, Bush and Nixon before him were or are all interested in maintaining U.S. global and corporate power, not in democracy or the right of self-determination.

In the rehabilitation of Nixon and the official version of his presidency, Watergate is reduced to the break-in at the Democratic Party headquarters and the subsequent cover-up. Omitted is the murderous repression carried out when Nixon was President against the Black and other liberation movements at home and those most militantly opposing the U.S. war against Vietnam. During his presidency as systematic policy, thousands of activists were slandered and framed for crimes they did not commit; and many were murdered, e.g. Fred Hampton of the Black Panther Party on December 4, 1969 while asleep. Under Nixon, the F.B.I. and State and local law enforcement agencies were encouraged to do whatever was necessary to destroy radical opposition, see Brian Glick's pamphlet *The War at Home*, for the police state tactics commonly used. By his statements, Nixon strongly promoted a climate of criminalizing the opposition. The war waged by the U.S. government in the late 1960's and early 1970's against domestic political groups who represented the most oppressed people in this society has contributed to the loss of hope for social justice since by those at the bottom of this unjust society and the growth of gangs and drugs as an alternative to organized activity for liberation.

Nixon also promoted a growing racism among whites by his "Southern Strategy", a rather openly racist appeal to whites to vote for him and the Republican Party as a vote for law and order, in support of a crack down on protest and for a political party where Blacks and other people of color had little power. He manipulated and furthered white "backlash".

It is not only a disservice to the millions who opposed Nixon and those who paid such a heavy price for his leadership to praise him in death but it shields the total abuse of power, and manipulation of the American people Nixon practiced from the time he ran for Congress until his death. Anti-communism was a major ideological weapon he wielded against his opponents from his running for U.S. Congress in the 1940's until he was forced to resign in disgrace from the presidency in 1974. Nixon was a major contributor to this poison fruit which has not only destroyed individual lives, who were called communist, but also weakened anti-racist struggles and limited public debate about alternative economic and social systems.

We are critical of the Italian Fascists today who praise Mussolini because he made the trains run on time, or for some in the former Soviet Union who praise Stalin, because he led the country against Nazi Germany. How different is this, except it is in our own country for now eulogizing Nixon because he visited China or signed a peace treaty with Vietnam? Nixon's opening relations with China was a cynical attempt to weaken Chinese support for Vietnam and to further divisions between China and Vietnam. It was a "success" in terms of big power politics and for U.S. corporations interested in trading and investing with China but hardly can be called an act of moral vision. Even if its effects on balance have been positive, is it sufficient to give Nixon a mixed or positive rating as President and politician?

It is not surprising that Bill Clinton praises Richard Nixon in death. Clinton's policy in Haiti, which up to now has helped maintain the murderous Haitian military in power while preventing the popularly elected President of Haiti, Aristide from having any real power, would have made Nixon proud. As with Nixon in Vietnam, Reagan and Bush in Nicaragua and El Salvador, and maybe now with Clinton in Haiti, public protest may prevent U.S. policy from being even worse. But this does not absolve them. Clinton as Reagan, Bush and Nixon before him were or are all interested in maintaining U.S. global and corporate power, not in democracy or the right of self-determination. The system they uphold is against the interests of most people here or around the world. Unless Nixon's legacy is fully confronted, we are doomed to repeat the same policies of intervention abroad and political repression at home.

Nixon may not be worse than most other presidents. If this is true, it does not absolve him but leads directly to a guilty verdict on the social and economic system we live under and on those who lead it. Those in power do not want this thought to become popular and acted upon. That is why they have banded together to praise Nixon and the Presidency.

I find the flags flying at half mast for Nixon in Olympia and beyond, obscene. If they remain in this position, they should not be for Nixon but rather for those who were victimized so brutally, internationally and in the United States, by his actions and policies. A picture of some of Nixon's napalmed and bombed victims should be placed on each flag flying at half mast with the sign, "Mourn Nixon's Victims, Not War Criminal Nixon".

Peter is a faculty member at The Evergreen State College, and member of the Olympia Movement for Justice and Peace. ●

Capitalism and American Society

Dave Zink

Land of Idols:
Political Mythology in America
by Michael Parenti
St. Martin's Press, 1994. 208 pp. $22.95

Michael Parenti's articles have appeared in the *Nation* and *Monthly Review*. He's lectured on college campuses, and before labor, community, and religious groups. In his new book, he cuts through a lot of bunk and holds many of the problems in our society up to some badly-needed light. Everybody can learn a lot from this book.

He challenges many of the trite old sayings that are accepted as "conventional wisdom". "You can't fight City Hall?" The truth is, we can't afford *not* to! However frustrating and dangerous it may be to challenge those who own and control land, capital, and technology, in the long run it is even more dangerous not to do so.

In a chapter on New Age ideology, he shows how New Age thought says that *you*, not the world, needs fixing. The emphasis is on *self*. The goal is self-enrichment and self-empowerment; the result is withdrawal and political quietism, which basically renders one useless. While it may be true that we all have some interior problems that need tending to, we should never overlook how the process of democratic struggle can help bring about inner growth, as we become active participants in building a better world. "Greed and self-enrichment for the few cannot be the way to a happy society". *Real* self-empowerment should combine personal awakening with social and political concerns.

Parenti next takes aim at the "superpatriots". A "superpatriot" is the "America: Love it or Leave it" kind of guy that gets irate at any criticism of U.S. policy, and "Loves" America, right or wrong. These are the guys that complain that "we fought in Viet Nam with one hand tied behind our backs, exercising too much restraint - despite the fact that the United States dropped more bombs on Indochina than fell in all of World War II, leaving one million Indochinese dead, maimed, or missing." These are the "heroes" that whine about being exposed to Agent Orange, but never mention the real victims: the women and children the USA dropped it all on.

Actually, superpatriotism is a tool used by the ruling elite to keep themselves firmly in command. Parenti asks how the right wing can say they love America, while defending the right of corporations to rape the environment for profit, the "mind-abuse of prime-time T.V., the dispiriting commercialism, and the gender, racial, and economic injustice". Just what is it about the U.S.A. that these guys supposedly love? Our foreign policy?: "The very idea of US Imperialism would sound strange to most Americans - but not to millions of people in Latin America."

We are made to believe that we have a patriotic community of interest with the giant multinationals, the very corporations that have shown how quickly they're willing to sacrifice environmental quality or export our industry and jobs in pursuit of cheaper labor markets abroad. Political mis-leaders posture, sloganeer, and continue to wrap themselves in the flag. Critics of cruel, right-wing policies are labelled the "Hate America" crowd by Ollie North and friends.

"The very idea of US Imperialism would sound strange to most Americans - but not to millions of people in Latin America."

Parenti then outlines how to tell a *real* patriot. "Real patriots struggle for fundamental social change... to open up our political system to new political parties...to restructure transportation in order to save our country...they put environmental concerns before everything else, since without a livable ecology nothing else will survive."

In this book, you'll find a good review of the political mis-uses of religion and how the right wing has successfully turned it to their advantage. There's a suspicious absence of liberation theology from "Christian" broadcasting - no balance? "As with politics, so with religion, this remains a land of idols in which alternative and dissident views are denied to mass audiences".

Conservatives defend capitalism as the system that preserves "traditional values" and "family values" from corrupting influences." **Right.** Its the *investors*, not the socialists, that are destroying communities, wiping out whole neighborhoods to put in factories, highways, or shopping malls. No system has been more relentless in battering down the family, disrupting centuries-old native life-styles, and homogenizing culture around the world. And "Corporations treat our environment like a septic tank". Capitalists skim the cream of resources, then boast how private enterprise is so much better and efficient than government, yet leave the workers and taxpayers with all the devastation, wastes, dislocation, and injuries.

"The problem with capitalism is that it best rewards the worst part of us: the ruthless, competitive, conniving, opportunistic, acquisitive drives, while punishing our honesty, compassion, fair play, concern, and love of justice."

In an interesting chapter on what he calls "Monopoly Culture", Parenti takes aim at how Law, Medicine, Education, and other supposedly neutral institutions actually reinforce ruling-class ideology. "Media objectivity" means reporting strikes and protests as the bosses see them, talking about worker's "demands", and management's "offers"... It means ignoring 50,000 people marching in Washington, DC to protest U.S. intervention in Central America, but sending a multitude of press to cover a twelve-person Nazi-Klan rally in Arlington, Virginia." If you want the truth, or some working-class perspective, *don't* depend upon corporation-owned media!

Film and television is filled with violence, racism, consumerism, militarism, authoritarianism, etc. Many quality films, with progressive, pro-peace, pro-socialist content, are produced, but are rarely seen. Art and media with honest political content is labelled "propaganda", and kept away from major audiences by those who control distribution.

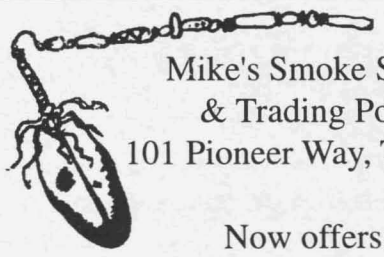
Why are labor unions declining in membership today? Because workers find them irrelevant? Corporate control and pro-capitalist bias in media and the arts has a **strong** effect here. Also, today "more than a thousand firms are doing a $500 million yearly business teaching companies how to prevent workers from organizing and how to break existing unions. Unions are severely constrained by ... laws and legal restrictions".

Parenti takes a close look at Patriarchy, how capitalism and sexism reinforce each other, and how all this surfaces including anorexia, bulimia, cosmetic surgery, breast implants, and other mutilation. On "male terrorism", he says: "... for generations there have been men who have spoken out for women's rights, but not enough of them. Not every male is a rapist or woman beater, but every male that fails to appreciate the seriousness and magnitude of these crimes, and is silent about them, is complicit with the criminals." In this chapter, Parenti also analyzes the transformations that have taken place in Cuba and other post-capitalist societies.

In the final chapter, Parenti discusses various conspiracy theories. He makes the case that it makes more sense to see the problems of our society (including ecological crisis, militarism, homelessness, alienation, crime, etc.) "not as irrational outcomes of a basically rational system but as rational results of a system whose central goal is the accumulation of wealth and power for the few."

Honest, insightful, and intelligent, *Land of Idols* urges us to look beyond the political myths that limit our perception of reality and that brake progressive reform. We need to get on with the struggle for a truly democratic society. Parenti is a thoughtful and penetrating analyst. He should be encouraged to run for public office. Keep your eyes and ears open - my bet is that we'll be hearing more from this guy.

The book is available through the Timberline Library system. Get your mitts on this one! ●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(IT, continued)

me. Transit 25 made his policy statement as an either/or situation: If you want to ride this bus, you have to take off your bandana. He didn't tell me that if I refused, the Route Supervisor (RS) would be called, and I would have been either allowed to stay on the bus, subject to a subsequent conversation with the RS, or I would have been asked to get off and wait for the RS to pick me up and take me to my destination. Along the way, the RS would have explained the policy to me. Brush assured me that IT hardly ever leaves anyone stranded.

Without a formal policy, it is difficult to tell if the bandanas or the kids are the point of their discrimination. Five years ago, gangs used to identify themselves by wearing red and blue bandanas, and like the rest of youth, they're not stupid. Bandanas no longer mean what they once did. The security officer said a week after the informal policy went into effect, kids started wearing brown and green bandanas. Should a formal IT policy prohibiting all bandanas be posted and apply to everyone wearing a bandana equally? It could be expanded to include other "gang" signs like pants, tattoos, etc. Or should a formal IT policy just state that kids are unwelcome? ●

(Child Labor, continued)

youth crime to an increase in the hours in which 14-17 year old minors could work (i.e. the creation of more jobs for idle, violent youth), Joe Gero, Director of the Yakima County Economic Development Association stated that you do not need a scientific method or statistics to prove that a youth is pointing a gun in your face. Shirley Dotey, coordinator for the program called Project Opportunity, responded by stating that the good intentions of this request were instructed by a "gut reaction." Truly, then, rhetoric is informing the argument behind this request. Or is it?

An alternative method of discovering the possible untold arguments behind this request can be found by analyzing the primary socio-economic entity which has coordinated this request: New Vision. The Yakima County Economic Development Association, also known as New Vision, coordinated with Seafirst's Youth Job Program in order to create a group called Project Opportunity. The mission of Project Opportunity is to curb youth violence by "creating and environment by which youth have an opportunity to bond with their communities, schools, and families through a series of alternative programs and activities."

While the mission of Project Opportunity is noble, they have not actually done anything for the majority of youth in the county. What they have done, however, is provide a "responsible citizen" public image for New Vision. Through this image, business owners like Mr. Greg Luhring of McDonald's can support the expansion of hours in which children can work not because he is interested in exploiting cheap labor, but because he is interested in curbing youth violence.

Consisting of members from the industrial, financial, and agricultural business communities, New Vision's plan for economic development is to help companies relocate, expand, or start up in Yakima County. Two major incentives for locating or relocating in Yakima County, according to New Vision, is the lower than average wage rates and major tax incentives like the issuing of tax-exempt Industrial Revenue Bonds and the unique offer of a sales tax deferral program. The comparative advantage for Yakima County, then, is our cheap labor and our cooperative "local, county, and state government officials."

While there is no evidence to back the argument that youth violence will be working longer hours, there is evidence to back the argument that cheap labor attracts business investment.

I argue, that by asking for the expansion of the hours in which children can work, the County Commissioners, the business community, and the "good citizens" of Yakima County are, in essence, asking the minors in question to maintain Yakima's cheap pool of labor status which will continue to produce jobs for some. However, these jobs will provide poverty wages and poverty conditions. This is the social cost that many people, inside and outside of Yakima County, believe must be paid in order to maintain a healthy economy.

While my argument is similar to their's in the fact that one argument is inferentially false and the other is speculative, the effects that this variance will have if it is awarded are real.

My argument is not to accuse anyone of "bad" intentions. I do believe that many proponents of this request for a variance have "good" intentions. These intentions, however, will effect youth differently. These intentions ignore the fact that we live in a class society in which racism exists. During the public hearing on the variance request, Bob Hall, President of New Vision told me that this request is not about difference in ethnicity or class, it is about youth. Youth, however, does not exist outside of racism and class structure. Programs that hope to achieve "good" effects cannot be created without recognizing these power relations. The child labor laws that are currently in place have been put in place because of hard evidence that revealed that poor children, especially Latino farm worker children, were dropping out of school because they were too tired to keep up with the school work. The primary reason that these children were too tired was because they were working long hours. Rosalinda Guillen, Regional Director for the United Farm Workers of Washington State, AFL-CIO, state "We have been living with their good intentions for generations, keep them to yourselves." ●

SHORTCUT (LONG WAY TO GO)

Wheeling in from Priest Point
to hang with hippies grey and green
at the crosstown coffee bar,
out around the angry downtown
on the Port of Oly shortcut -
and past the slaughtered body
of another northern forest,
Stacked corpses of thousands of trees
Laid out along the stinking mud
Like a huge fleet of beached whales.
The inner eye awakens,
the inner voice begins to sing
the endless song of mourning.

Shakespeare said the show is done
when Birnham Wood's in Dunsinane.
Lay on Macduff, Lay on Greenpeace,
Lay on Earth First! Lay on!

- Craig Oan

GET RID OF THE GHETTOS

A GHETTO IS A GHETTO,
IF IT'S IN A GREAT BIG CITY,
OR IF IT'S IN A MEADOW,
IT'S STILL A GHETTO.
-
IT'S SAD TO SEE THAT THEY EXIST,
SO BUILDING MORE WE
MUST RESIST,
WE OUGHT TO THINK
ABOUT TOMORROW,
AND STOP THIS MISERY AND SORROW.
-
LET'S GET RID OF THE GHETTOS,
AND CLEAN UP THE ENVIRONMENT TOO,
AND MAKE THIS WORLD
A BETTER PLACE,
FOR ALL OF US -
INCLUDING YOU.

- George Riffero

WIP Schedule

WIP Article submission deadline is
Wednesday, June 15
Also on that day, there will be a meeting at SPEECH (218 Fourth Ave) at 7 pm. Call 705-2726 for info.

Proofreading Meeting
Wednesday, June 21
7pm at Oly Library

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Olympia Gay Pride March

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Seattle Gay Pride March June 26